The Magic Mountain

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THE MAGIC MOUNTAIN

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THOMAS MANN

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THOMAS MANN

THE MAGIC MOUNTAIN

[DER ZAUBERBERG]

VOLUME TWO

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CHAPTER VI

CHANGES

WHAT is time? A mystery, a figment — and all-powerful. It conditions the exterior world, it is motion married to and mingled with the existence of bodies in space, and with the motion of these. Would there then be no time if there were no motion? No motion if no time? We fondly ask. Is time a function of space? Or space of time? Or are they identical? Echo answers. Time is functional, it can be referred to as action; we say a thing is " brought about " by time. What sort of thing? Change! Now is not then, here not there, for between them lies motion. But the motion by which one measures time is circular, is in a closed circle; and might almost equally well be described as rest, as cessation of movement — for the there repeats itself constantly in the here, the past in the present. Furthermore, as our utmost effort cannot conceive a final limit either to time or in space, we have settled to think of them as eternal and infinite — apparently in the hope that if this is not very successful, at least it will be more so than the other. But is not this affirmation of the eternal and the infinite the logical-mathematical destruction of every and any limit in time or space, and the reduction of them, more or less, to zero? Is it possible, in eternity, to conceive of a sequence of events, or in the infinite of a succession of space-occupying bodies? Conceptions of distance, movement, change, even of the existence of finite bodies in the universe — how do these fare? Are they consistent with the hypothesis of eternity and infinity we have been driven to adopt? Again we ask, and again echo answers.

Hans Castorp revolved these queries and their like in his brain. We know that from the very first day of his arrival up here his mind had been much disposed to such sleeveless specu-

lation. Later, perhaps, a certain sinister but strong desire of his, since gratified, had sharpened it the more and confirmed it in its general tendency to question and to carp. He put these queries to himself, he put them to good cousin Joachim, he put them to the valley at large, lying there, as it had these months on end, deep in snow; though from none of these quarters could he expect anything like an answer, from which the least would be hard to say. For himself, it was precisely because he did not know the answers, that he put the questions. For Joachim, it was hardly possible to get him even to consider them, he having, as Hans Castorp had said, in French, on a certain evening, nothing else in his head but the idea of being a soldier down below. Joachim wrestled with these hopes of his, that now seemed almost within his grasp, now receded into the distance and mocked him there; the struggle grew daily more embittered, he even threatened to end it once for all by a single bold bid for liberty. Yes, the good, the patient, the upright Joachim, so affected to discipline and the service, had been attacked by fits of rebellion, he even questioned the authority of the "Gaffky scale": the method employed in the laboratory — the lab, as one called it — to ascertain the degree of a patient's infection. Whether only a few isolated bacilli, or a whole host of them, were found in the sputum analysed, determined his "Gaffky number," upon which everything depended. It infallibly reflected the chances of recovery with which the patient had to reckon; the number of months or years he must still remain could with ease be deduced from it, beginning with the six months that Hofrat Behrens called a "week-end," and ending with the "life sentence," which, taken literally, often enough meant very little indeed. Joachim, then, inveighed against the Gaffky scale, openly giving notice that he questioned its authority — or perhaps not *quite* openly, he did not say so to the authorities, but expressed his views to his cousin, and even in the dining-room. "I'm fed up with it, I won't be made a fool of any longer," he said, the blood mounting to his bronzed face. "Two weeks ago I had Gaffky two, a mere nothing, my prospects

were the best. And to-day I am regularly infested — number nine, if you please. No talk of getting away. How the devil can a man know where he is? Up on the Schatzalp there is a man, a Greek peasant, an agent had him sent here from Arcadia, he has galloping consumption, there isn't the dimmest hope for him. He may die any day — and yet they've never found even the ghost of a bacillus in his sputum. On the other hand, that Belgian captain that was discharged cured the other day, he was simply alive with them, Gaffky ten — and only the very tiniest cavity. The devil fly away with Gaffky! I'm done, I'm going home, if it kills me! " Thus Joachim; and all his company were pained to see the gentle, serious youth so overwrought. Hans Castorp, when he heard the threat, could scarcely refrain from quoting a certain opinion he had heard expressed in French, by a third party. But he was silent. Was he to set himself up to his cousin for a model of patience, as did Frau Stöhr, who actually admonished Joachim not to be blasphemous, but to humble his pride, and take pattern by her, Caroline Stöhr, and the faithfulness and firm resolve which made her hold out up here, instead of returning to queen it in her Cannstadt home — to the end that when she did go back it would be as a sound and healthy wife to the arms of her impatient husband? No, such language was not for Hans Castorp — since Carnival he had had a bad conscience towards his cousin. Conscience told him Joachim must surely be aware of a certain matter never referred to between them; must see in it something very like disloyalty and desertion — taken in connexion with a pair of brown eyes we know, an unwarranted tendency to laughter, and an orange-scented handkerchief, to whose influence Joachim was daily five times exposed, yet gave no ground to evil, but steadfastly fixed his eyes upon his plate. Yes, even the silent hostility which Joachim opposed to his cousin's problems and speculations on the subject of time, Hans Castorp felt as an expression of the military decorum which reproached himself. While as for the valley, that snowed-in winter valley, when Hans Castorp, lying in his excellent chair, directed upon it his

inquiring metaphysical gaze, it was silent too. Its peaked summits, its domes and crests and brown-green-reddish forests stood there silent, and mortal time flowed over and about them: sometimes luminous against a deep-blue sky, sometimes shrouded in vapours, sometimes glowing rosy in the parting sun, sometimes glittering with hard, diamondlike brilliance in the magic moonlight — but always, always in snow, for six long, incredible, though scurrying months. All the guests declared they could not bear to look any more at the snow, they were sick of it; they had had their fill in the summer-time, and now these masses and heaps and slopes and cushions of snow, day in and day out, were more than they could stand, their spirits sank under the weight of it. And they took to coloured glasses, green, yellow, and red, to save their eyes, but still more their feelings.

Mountain and valley, then, had been lying in deep snow for six months; nay, seven, for as we talk, time strides on — not only present time, taken up with the tale we are telling, but also past time, the bygone time of Hans Castorp and the companions of his destiny, up among the snows — time strides on, and brings changes with it. The prophecy which so glibly, so much to Herr Settembrini's disgust, Hans Castorp had made on the eve of Carnival, was in a fair way to be fulfilled. True, the solstice was not immediately at hand; yet Easter had passed over the valley, April advanced, with Whitsuntide in plain view; spring, with the melting of the snows, would soon be here. Not all the snow would melt: on the heights to the south, and on the north in the rocky ravines of the Rhätikon, some would still remain, and through the summer months more was sure to fall, though it would scarcely lie. Yet the year revolved, and promised changes in its course; for since that night of Carnival when Hans Castorp had borrowed a lead-pencil of Frau Chauchat and afterwards returned it to her again, receiving in its stead a remembrance which he carried about with him in his pocket, since that night six weeks had passed, twice as many as made up the original term of Hans Castorp's sojourn among those up here.

Yes, six weeks had gone by, since that evening when Hans Castorp made the acquaintance of Clavdia Chauchat, and then returned so much later to his chamber than the duty-loving Joachim to his. Six weeks since the day after, bringing her departure, her departure for the present, her temporary departure, for Daghestan, far away eastwards beyond the Caucasus. That her absence would be only temporary, that she intended to return, that she would or must return, at some date yet unspecified, of this Hans Castorp possessed direct and verbal assurances, given, not during that reported conversation in the French tongue, but in a later interval, wordless to our ears, during which we have elected to intermit the flow of our story along the stream of time, and let time flow on pure and free of any content whatever. Yes, such consolatory promises must have been vouchsafed our young man before he returned to number thirty-four; for he had had no word with Frau Chauchat on the day following, had not seen her indeed, save twice at some distance: once when the glass door slammed, and she had slipped for the last time to her place at table, clad in her blue cloth skirt and white sweater. The young man's heart had been in his throat — only the sharp regard Fräulein Engelhart bent upon him had hindered him from burying his face in his hands. The other time had been at three o'clock, when he stood at a corridor window giving on the drive, a witness to her departure.

It took place just as other such which Hans Castorp had witnessed during his stay up here. The sleigh or carriage halted before the door, coachman and porter strapped fast the trunks, while friends gathered about to say good-bye to the departing one, who, cured or not, and whether for life or death, was off for the flat-land. Others besides friends gathered round as well, curious on-lookers, who cut the rest-cure for the sake of the diversion thus afforded. There would be a frock-coated official representing the management, perhaps even the physicians themselves; then out came the gracious recipient of the attentions paid by this little world to a departing guest; generally with a beaming face, and a bearing which the excitement of the

moment rendered far more animated than usual. To-day it was Frau Chauchat who issued from the portal, in company with her concave fellow-countryman, Herr Buligin, who was to accompany her for part of the way. She wore a long, shaggy, fur-trimmed travelling-cloak, and a large hat; she was all smiles, her arms were full of flowers, she too seemed possessed by the pleasurable excitement due to the prospect of change, if to nothing else, which was common to all those who left, whatever the circumstances of their leaving, and whether with the consent of the physicians, or in sheer desperation and at their own risk. Her cheeks were flushed, and she chattered without stopping, probably in Russian, while the rug was being arranged over her knees. People presented farewell bouquets, the great-aunt gave a box of Russian sweetmeats. Numerous other guests besides Frau Chauchat's Russian companions and table-mates, stood there to see her off; among them Dr. Krokowski, showing his yellow teeth through his beard in a hearty smile, the schoolmistress, and the man from Mannheim, who gazed gloomily and furtively from a distance, and whose eyes found out Hans Castorp as he stood at his corridor window looking down upon the scene. Hofrat Behrens did not show himself — he had probably ere now taken private leave of the traveller. The horses started up, amid farewells and hand-wavings from the bystanders; and then, as Frau Chauchat sank smilingly back against the cushions of the sleigh, her eyes swept the façade of the Berghof, and rested for the fraction of a second upon Hans Castorp's face. In pallid haste he sought his loggia, thence to get a last glimpse of the sleigh as it went jingling down the drive toward the Dorf. Then he flung himself into his chair, and drew out his keepsake, his treasure, that consisted, this time, not of a few reddish-brown shavings, but a thin glass plate, which must be held toward the light to see anything on it. It was Clavdia's x-ray portrait, showing not her face, but the delicate bony structure of the upper half of her body, and the organs of the thoracic cavity, surrounded by the pale, ghostlike envelope of flesh.

How often had he looked at it, how often pressed it to his lips,

in the time which since then had passed and brought its changes with it — such changes as, for instance, getting used to life up here without Clavdia Chauchat, getting used, that is, to her remoteness in space! Yet after all, this adaptation took place more rapidly than one might have thought possible; for was not time up here at the Berghof arranged and organized to the end that one should get very rapidly used to things, even if the getting used consisted chiefly in getting used to not getting used? No longer might he expect that rattle and crash at the beginning of each of the five mighty Berghof meals. Somewhere else, in some far-off clime, Clavdia was letting doors slam behind her, somewhere else she was expressing herself by that act, as intimately bound up with her very being and its state of disease as time is bound up with the motion of bodies in space. Perhaps, indeed, her whole disease consisted in that, and in nothing else. — But though lost to view, she was none the less invisibly present to Hans Castorp; she was the genius of the place, whom, in an evil hour, an hour unattuned to any simple little ditty of the flatland, yet one of passing sweetness, he had known and possessed, whose shadowy presentment he now wore next his months-long-labouring heart.

At that hour his twitching lips had stammered and babbled, in his own and foreign tongues, for the most part without his own volition, the maddest things: pleas, prayers, proposals, frantic projects, to which all consent was denied, and rightly: as, that he might be permitted to accompany the genius beyond the Caucasus; that he might follow after it; that he might await it at the next spot which its free and untrammelled spirit should select as a domicile; and thereafter never be parted from it more — these and other such rash, irresponsible utterances. No, all that our simple young adventurer carried away from that hour was his ghostly treasure trove, and the possibility, perhaps the probability, of Frau Chauchat's return for a fourth sojourn at the Berghof — sooner or later, as the state of her health might decree. But whether sooner or later — as she had said again at parting — Hans Castorp would by that time be " long since far

away." It was a prophecy whose slighting note would have been harder to bear had he not known that prophecies are sometimes made in order that they may *not* come to pass — as a spell, indeed, against their fulfilment. Prophecies of this kind mock the future: saying to it how it should shape itself, to the end that it shall shame to be so shaped. The genius, in the course of the conversation we have repeated, and elsewhere, called Hans Castorp a " *joli bourgeois au petit endroit humide*," which might in some sense be considered a translation of the Settembrinian epithet " life's delicate child "; and the question thus was, which constituent of the mingled essence of his being would prove the stronger, the bourgeois or the other. The genius, though, had failed to take into consideration the fact that Hans Castorp too had come about a good deal in the world, and might easily return hither at a fitting moment — though, in all soberness, was he not sitting up here entirely in order that he might not need to return? Precisely and explicitly that was with him, as with so many others, the very ground of his continued presence.

One prophecy, indeed, made on that carnival evening, made in mockery, was fulfilled: Hans Castorp's fever chart did display a sharply rising curve. He marked it down with a feeling of solemnity. Thereafter it fell a trifle, and then ran on, unchanged save for slight undulations, well above its accustomed level. It was fever, the degree and persistency of which, according to the Hofrat, was out of all proportion to the condition of his lung. " H'm, young fellow me lad, you're more infected than one would take you for," he said. " We'll have to come on to the hypos. They'll serve your turn, or I'm a Dutchman. In three or four months you ought to be as fit as a fiddle." Thus it came about that Hans Castorp had to produce himself, twice in the week, Monday and Saturday after the morning exercise, down in the " lab," where he was given his injections.

These were given by either physician indifferently; but the Hofrat performed the operation like a virtuoso, with a fine sweep, squeezing the little syringe at the very moment he pressed the point home. And he cared not a doit where he thrust his

needle, so that the pain was often acute, and the spot hard and inflamed long afterwards. The effect of the inoculations on the entire organism was very noticeable, the nervous system reacted as after hard muscular exertion; and their strength was displayed in the heightened fever which was their immediate result. The Hofrat had said they would have this effect, and so it fell out. The whole affair, each time, took but a second; one after another, the row of patients received their dosage, in thigh or arm, and turned away. But once or twice, when the Hofrat was in a more lively mood, not depressed by the tobacco he had smoked, Hans Castorp came to speech with him, and conducted the brief conversation somewhat as follows:

"I still remember the coffee and the pleasant talk we had last autumn, Herr Hofrat," he would say. "Only yesterday, or perhaps the day before, was it, I was reminding my cousin of how we happened to ——"

"Gaffky seven," said the Hofrat. "Last examination. The chap simply can't part with his bacilli. And yet he keeps at me worse than ever, to let him get away so he can wear a sword tied round his middle. What a child it is! Makes me a scene over a month or so of time, as though it were æons passing over our heads. Means to leave, whether or no — does he say the same to you? You ought to give him a pretty straight talking-to. Take it from me, you'll have him hopping the twig if he is too previous about going down and breathing the nice damp air into his weak spot. A sword-swallower like that doesn't necessarily possess so much grey matter; but you, as the steady civilian, you ought to see to it he doesn't make an ass of himself."

"I do talk to him, Herr Hofrat," Hans Castorp responded, taking the reins again into his hands. "I do, often, when he begins to kick against the pricks — and I think he will listen to reason. But the examples he has before his eyes are all the wrong kind. He is always seeing people going off on their own, without authority from you; it looks mighty gay, as though they were really leaving for good, and that is a temptation to all but the strongest characters. For instance, lately — who was

it went off? A lady, from the 'good' Russian table, that Frau Chauchat. She's gone to Daghestan, they say. Well, Daghestan — I don't know the climate, it is probably better, when all is said and done, than being right down on the water. But after all, it is the flat-land, according to our ideas up here — though for aught I know it may be mountainous, geographically speaking; I am not much up on the subject. But how can a person who isn't sound live out there, where all the proper ideas are totally lacking, and nobody has a notion of the regimen, the rest-cure, and measuring, and all that? Anyhow, she will be coming back, she told me so herself — happened to. How did we come to speak of her? — Yes, Herr Hofrat, I remember as though it was yesterday, how we met you in the garden, or, rather, you met us, for we were sitting on a bench — I could show you the very bench, to-day, that we were sitting on — we were sitting and smoking. Or, rather, I was smoking, for my cousin doesn't smoke, oddly enough. You were smoking too, and we exchanged our brands, I recall. Your Brazil I found excellent; but I suspect one has to go about them a little gingerly, or something may happen as it happened to you that time with the two little imported — when your bosom swelled with pride, and you nearly toddled off, you know. I may joke about it, since it turned out all right. I've ordered another couple of hundred of my Maria lately. I'm very dependent on her, she suits me in every respect. But the carriage and customs make the cost rather mount up — so if you have anything good to suggest, Herr Hofrat, I'm ready to have a go at the domestic product — I see some attractive weeds in the windows. Yes, we were privileged to look at your paintings, I remember the whole thing so well. And I was perfectly amazed at your oil technique, I'd never venture anything like it. You showed us the portrait you made of Frau Chauchat, simply first-class treatment of the skin — I must say I was very much struck by it. At that time I was not personally acquainted with the sitter, only by sight. But just before she went off, I got to know her."

"You don't say!" answered the Hofrat — a little as he had

that time when Hans Castorp told him, shortly before the first examination, that he had fever. He said no more.

"Yes," went on the youth, "I made her acquaintance — a thing that isn't so easy, hereabouts, you know. But Frau Chauchat and I, we managed, at the eleventh hour, we had some conversation — Ff — f!" went Hans Castorp, and drew his breath sharply through his teeth. The needle had gone in. "That was certainly a very important nerve you happened to hit on, Herr Hofrat," he said. "I do assure you, it hurt like the devil. Thanks, a little massage does it good. . . . Yes, we came a little closer to each other, in conversation."

"Ah? Well?" the Hofrat said. His manner was as one expecting from his own experience a very favouring reply, and expressing his agreement in anticipation by the way he puts the question.

"I'm afraid my French was rather lame," Hans Castorp answered evasively. "I haven't had much occasion to use it. But the words somehow come into one's mind when one needs them — so we understood each other tolerably well."

"I believe you," said the Hofrat. "Well?" he repeated his inquisition; and even added, of his own motion: "Pretty nice, what?"

Hans Castorp stood, legs and elbows extended, his face turned up, buttoning his shirt-collar.

"It's the old story," he said. "At a place like this, two people, or two families, can live weeks on end under one roof, without speaking. But some day they get acquainted, and take to each other, only to find that one of the parties is on the point of leaving. Regrettable incidents like that happen, I suppose. In such cases, one feels like keeping in touch by post, at least. But Frau Chauchat ——"

"Tut, she won't, won't she?" the Hofrat laughed.

"No, she wouldn't hear of it. Does she write to you, now and again, from where she is staying?"

"Lord bless you!" Behrens answered, "she'd never think of it. In the first place, she's too lazy, and in the second — how

could she? I can't read Russian, though I can jabber it, after a fashion, when I have to, but I can't read a word — nor you either, I should suppose. And the puss can purr fast enough in French or in book German, but writing — it would floor her altogether. Think of the spelling! No, my poor young friend, we'll have to console each other. She always comes back again, sooner or later. Different people take it differently — it's a question of procedure, or of temperament. One goes off and keeps coming back, another stops long enough that he doesn't need to come back. Just put it to your cousin that if he goes off now, you're likely to be still here to see him return in state."

"But Herr Hofrat, how long do you mean that I ——?"

"That you? You mean that he, don't you? That he won't stop as long a time below as he has been up here, that is what I mean, and so I tell you. That's my humble opinion, and I lay it on you to tell him so from me, if you will be so kind as to undertake the commission."

Such, more or less, would be the trend of their conversation, artfully conducted by Hans Castorp, who, however, reaped nothing or less than nothing for his pains. How long one must remain in order to see the return of a person departed before her time — on that point the result was equivocal; while as for direct news of the departed fair one, he got simply none at all. No, he would have no news of her, so long as they were separated by the mystery of time and space. She would never write, and no opportunity would be afforded him to do so. And when he came to think of it, how should it be otherwise? Was it not very bourgeois, even pedantic, of him, to imagine they ought to write, when he himself had been of opinion that it was neither necessary nor desirable for them to speak? Had he even spoken with her, that carnival evening — anything that might be called speaking, and not rather the utterance of a dream, couched in a foreign tongue, and very little "civilized" in its bearing? Why should he write to her, on letter-paper or on postcards, setting down for her edification, as he did for that of his people at home, the fluctuations of his curve? Clavdia had been right in

feeling herself dispensed from writing by virtue of the freedom her illness gave her. Speaking and writing were of course the first concern of a humanistic and republican spirit; they were the proper affair of Brunetto Latini, the same who wrote the book about the virtues and the vices, and taught the Florentines the art of language and how to guide their state according to the rules of politics.

And here Hans Castorp was reminded of Ludovico Settembrini, and flushed, as once he had when the Italian entered his sick-room and turned on the light. Hans Castorp might have applied to him with his metaphysical puzzles, if only by way of challenge or in a carping spirit, without any serious expectation of an answer from the humanist, whose concerns and interests, of course, were all of this earth. But since the carnival gaieties, and Settembrini's impassioned exit from the music-room, there had been a coolness between them, due on Hans Castorp's side to a bad conscience, on the other's to the deep wound dealt his pedagogic pride. They avoided each other, and for weeks exchanged not a single word. In the eyes of one whose view it was that all moral sanctions resided in the reason and the virtue, Hans Castorp must have ceased to be " a delicate child of life "; Herr Settembrini must by now have given him up for lost. The youth hardened his heart, he scowled and stuck out his lips when they met, and the Italian's darkly ardent gaze rested upon him in silent reproach. But his resentment dissolved on the instant, the first time Herr Settembrini spoke to him, which, as we have said, happened after weeks of silence. Even so, it was in passing, and in the form of a classical allusion, for the understanding of which some training in occidental culture was required. They met, after dinner, in the glass door — that door, which nowadays was never guilty of banging. Settembrini overtook the young man, and in act to pass him, said: " Well, Engineer, and how have you enjoyed the pomegranate? "

Hans Castorp smiled, overjoyed, but in confusion. He answered: " I don't quite understand, Herr Settembrini. Did we have any pomegranates? I don't recall having tasted — oh, yes,

once in my life I had pomegranate juice and soda; it was too sweet."

The Italian, already in front of him, turned his head to say: "Gods and mortals have been known to visit the nether world and find their way back again. But in that kingdom they know that he who tastes even once of its fruit belongs to them."

He passed on, in his everlasting check trousers, and left Hans Castorp behind, presumably, and to a certain extent actually, staggered by so much allusiveness; though he was stirred to irritation at its being taken for granted, and muttered through his teeth after the departing back: "*Carducci-Latini-humani-spaghetti* — get along, do, and leave me in peace!"

Yet he was at bottom sincerely glad to have the silence broken. For despite his keepsake, the macabre trophy he wore next his heart, he leaned upon Herr Settembrini, set great store by his character and opinions; and the thought of being cast off would have weighed upon his spirit more heavily than that remembered boyish feeling of being left behind at school and not counting any more, of enjoying, like Herr Albin, the boundless advantages of his shameful state. He did not venture, however, himself to address his mentor; who, for his part, let weeks elapse before he again approached his "delicate child."

The ocean of time, rolling onwards in monotonous rhythm, bore the Easter-tide on its billows. And they observed the season at the Berghof, as they did consistently all the recurrent feasts of the year, by way of breaking up and articulating the long stretches of time. At early breakfast there was a nosegay of violets at each place; at second breakfast each guest had a coloured egg; while sugar and chocolate hares adorned and made festive the midday table.

"Have you ever made a voyage by steamship, Tenente? Or you, Engineer?" asked Herr Settembrini, strolling up to the cousins' table, toothpick in mouth. Most of the guests were shortening the main rest-cure in honour of the day, and devoting a quarter-hour to coffee and cognac. "These rabbits and coloured eggs somehow remind me of the life on board a great ocean-

going boat, where you stare at a briny waste and a bare horizon for weeks on end, and even the exaggerated ease of the life scarcely avails to make you forget its precariousness, the submerged consciousness of which continues to gnaw at the depths of your being. I still recall the spirit in which the passengers in such an ark piously observe the feasts of terra firma: they have thoughts of the outer world, they are sensitive to the calendar. On shore it would be Easter to-day, they say; or, to-day they are celebrating the King's birthday — and we will celebrate too, as best we may. We are human beings too. Isn't that the idea? "

The cousins acquiesced. It was precisely that. Hans Castorp, touched by being once more addressed, and pricked by his conscience, praised Herr Settembrini's words in sounding tones; pronounced them capital; said how spirited they were, how much the language of a literary man. He could not say too much. Undoubtedly, though only superficially, as Herr Settembrini, in his plastic way, had remarked, the comfort on board an ocean steamer did make one forget the element of risk in the circumstances. If he might venture to add anything, he would say it even induced a sort of light-headedness, a tempting of fate, which the ancients — in his desire to please he quoted the classics! — had called *hubris*. Belshazzar, King of Babylon, and that sort of thing. In short, it came close to being blasphemous. Yet, on the other hand, the luxury of an ocean-going vessel connoted (!) a majestic triumph of the human spirit, it was an honour to human kind, to launch all this comfort and luxury upon the salt sea foam and there sustain it — man thus boldly set his foot, as it were, upon the forces of nature, controlled the wild elements; and that connoted (!) the victory of civilization over chaos — if he might make so free as to employ the phrase.

Herr Settembrini listened attentively, legs and arms crossed, daintily stroking with the toothpick his flowing moustaches.

" It is remarkable," he said. " A man cannot make general observations to any extent, on any subject, without betraying

himself, without introducing his entire individuality, and presenting, as in an allegory, the fundamental theme and problem of his own existence. This, Engineer, is what you have just done. All you have just now said came from the very depths of your personality; even the present stage you have arrived at found there poetic expression, and showed itself to be still the experimental ——"

"*Placet experiri,*" Hans Castorp said, with the Italian *c,* laughed and nodded.

"*Sicuro* — if what is involved is not recklessness and loose living, but an honourable passion to explore the universe. You spoke of *hubris,* that was the word you employed. The *hubris* which the reason opposes to the powers of darkness is the highest human expression, and calls down upon it the swift revenge of envious gods — as when, *per esempio,* such an ark *de luxe* gets shipwrecked and goes gallantly beneath the waves. That is defeat with honour. Prometheus too was guilty of *hubris* — and his torture on the Scythian cliffs was from our point of view a holy martyrdom. But what about that other kind of *hubris,* which perishes in a wanton trifling with the forces of unreason and hostility to the human race? Is that — can that — be honourable? *Sì, o no?*"

Hans Castorp stirred his coffee-cup, though there was nothing in it.

"Engineer, Engineer," said the Italian, and nodded musingly, his black eyes fixed on space, "are you not afraid of the hurricane which is the second circle of the Inferno, and which whirls and whips the offenders after the flesh, those lost unhappy ones who sacrificed their reason to their desire? *Gran dio!* When I picture you, flapping about in the gale, heels over head — I could almost swoon out of sheer pity, and fall 'as a dead body falls.'"

They laughed, glad that he should be pleased to jest and talk poetry. But Settembrini added: "You remember, Engineer, on the evening of *mardi gras,* as you sat over your wine, you took your leave of me — yes, in a way, it amounted to that. Well,

to-day it is my turn. You see me, gentlemen, in act to bid you farewell. I am leaving House Berghof."

The cousins were aghast.

"Impossible! You are joking," Hans Castorp cried, as he had cried once before, on a like occasion. He was nearly as much startled now as then.

Settembrini answered, in his turn: "Not at all. It is as I tell you. More than that, the news should be to you no news. I once explained to you that in the moment when I became aware that my hope of looking forward to a return to my work within any reasonable time was no longer tenable, in that moment I was settled to strike my tent, so far as this establishment is concerned, and seek in the village a permanent *logis*. Well — the moment has arrived. I cannot recover, that is settled. I can prolong my days, but only up here. My final sentence is for life — Hofrat Behrens with his customary vivacity has pronounced my doom. Very well, I have drawn the inevitable inference. I have taken new quarters, and am about to remove thither my small earthly possessions, and the tools of my literary craft. It is not far from here, in the Dorf; we shall surely see each other, surely I will not lose sight of you; but as a fellow-guest of this establishment I have the honour to take my leave."

Such was the announcement Settembrini had made, that Easter Sunday. Both cousins had shown themselves exceedingly upset. They had talked at length and repeatedly with him, on the subject of his resolve; also about how he could carry on the service of the cure even after he left the Berghof; about his taking with him and continuing the great encyclopædic task he had set himself, that survey of the masterpieces of belles-lettres, from the point of view of human suffering and its elimination; finally, about Herr Settembrini's future lodging, in the house of a "petty chandler," as the Italian called him. The chandler, it appeared, let his upper storeys to a Bohemian ladies'-tailor, who in his turn let out lodgings. And now all these arrangements lay in the past. Time had moved steadily on, and brought more than one change in its train. Settembrini had ceased to have residence

at the Berghof, he had taken up his abode with Lukaçek, the ladies' tailor — and that indeed some weeks back. He had not made his exit in a sleigh, but on foot, wearing a short yellow coat, garnished sparsely with fur at collar and wrists, and accompanied by a man who trundled the earthly and literary baggage of the humanist on a hand-lorry. He pinched one of the dining-room girls in the cheek with the back of two fingers, and went off down the drive, swinging his stick — they watched him go. This, as we said, was well on in April, three-quarters of the month lay in the past. It was still the depth of winter — in their chambers the thermometer registered scarcely more than forty degrees; outside there were fifteen degrees of frost, and if one left one's ink-well in the loggia, it froze overnight into an icy lump, like a piece of coal. Yet one knew that spring was nigh. There were days when the sun shone, on which one felt in the air its delicate presence. The melting of the snows was at hand, and brought with it certain changes to the Berghof — despite the authority of Hofrat Behrens, despite all he could say, in dining-hall and bed-chamber, at every meal, at every visit, at every examination, to combat the prevailing prejudice against the season.

Were they, he asked, up here for the winter sports, or were they patients? And if the latter, what good on earth were snow and ice to them? Had they the notion in their heads that the melting snow was a bad time for them to be here? Nonsense! — it was the best time of all. He could show them that there were relatively fewer bedridden, in the whole valley, at this time than at any other in the year. And there was not a spot in the world that was not less favourable to lung-patients at this season than the one they were in. Anybody with a spark of common sense would stop on, and give himself the benefit of the hardening process which this sort of weather afforded. Then, provided they remained for their appointed time, they would be fully healed, staunch against any rigours of any climate in the world. And so forth. But the prejudice stuck, let him say what he would. The Berghof emptied. Perhaps it was the oncoming

spring that got in their bones and upset even the steadiest-going; but at all events, the number of "wild," unauthorized departures from House Berghof increased until the situation verged upon the critical. For instance, Frau Salomon from Amsterdam, despite the pleasure she got in displaying her lace underwear at examinations, despite the fact that she was not improving, but getting steadily worse, took an entirely mad and illegitimate leave for the flat-land. Her sojourn in the valley extended much further back than Hans Castorp's; she had entered more than a year ago, with only a slight weakness, for which a three months' stay had been prescribed. Four months later the word was that she would be perfectly sound inside another six weeks. But at the end of that time there was heard no talk of a cure; she must stop for at least another four months. Thus it had gone on: certainly this was no bagnio, no Siberian penal settlement; Frau Salomon had remained, and displayed her beauteous underwear. But now, when the snows were melting, and she was prescribed, at her examination, another six months, on account of whistling sounds in the upper left lung, and unmistakable discords under the left shoulder-blade, her patience suddenly came to an end, and she left for her wet and windy Amsterdam, uttering invectives against Dorf and Platz, the far-famed climate, the doctors, and the International Sanatorium Berghof. Was that well done?

Hofrat Behrens raised shoulders and arms, and let the latter fall with a clap against his sides. At latest, he said, Frau Salomon would be back in the autumn — and for good and all. We shall be able to test the truth of his prophecy, for we are destined to spend yet much earthly time at this pleasure resort. But the Salomon case was far from being the only one of its kind. Time brought about many changes. Time always did — but more gradually, in the rule, not so strikingly. There were gaps at the tables, all seven of them, at the "good" as well as at the "bad" Russian table, and at those that stood transversely to the room. Not that this alone would have given an exact or fair picture of the situation; for there were always arrivals, as well as leave-takings, the bedrooms might be full — though there

one dealt with patients whose condition had finally put an end to their exercising any choice in the matter. The gaps in the dining-room were partly due to the exercise of choice; but some of them yawned in a particularly hollow manner — as, for instance, at Dr. Blumenkohl's place — he being dead. That expression he wore, as of something bad-tasting in the mouth, had grown more and more pronounced. Then he became permanently bedridden, and then he died — no one knew precisely when, his affair being disposed of with the usual tact and delicacy. A gap. Frau Stöhr sat next it — it made her shudder, so she moved over to Joachim Ziemssen's other side, in the room of Miss Robinson, discharged cured, and opposite the schoolmistress, Hans Castorp's neighbour, still faithful to her post. The latter was sitting, for the time, alone on her side of the table, for the other three places were free. The student Rasmussen had grown daily thinner and weaker, he was now bedridden, probably moribund. The great-aunt, with her niece and the full-breasted Marusja, had gone a journey — that was the usual way to put it, because everybody knew they would be back again. They would certainly be back by autumn, so you could hardly say they had left. The summer solstice — once Whitsuntide was past — stood immediately before them; and after the longest day in the year they would go downhill with a rush, toward winter. At that rate the great-aunt and Marusja were as good as back again — which was as it should be, for the lively Marusja was very far from being cured, and the schoolmistress knew positively that the brown-eyed one had tuberculous ulcers on her swelling bosom, which had more than once already necessitated an operation. Hans Castorp, as Fräulein Engelhart said this, gave a hasty glance at Joachim bending sedulously over his plate a face gone all mottled.

The lively great-aunt had given her table-mates a farewell supper in the restaurant, to which were bidden the cousins, Frau Stöhr and Fräulein Engelhart — a proper banquet, with caviar, champagne, and liqueurs. Joachim had been very silent, in fact had spoken only once or twice, and then hardly above a whis-

per; so that the old lady, in a burst of good feeling, had sought to cheer him up, even going so far as to set aside accepted forms and address him with the thou. "Never mind, *Väterchen*, cheer up, eat, drink, and be merry, we'll be coming back again," she said. "Let's all eat, drink, and be merry, and begone, dull care! God will send the autumn in His own good time, before we know it — so why be sad?" Next morning she presented half the dining-room with gay boxes of comfits and left, with her two charges, on their little outing.

And Joachim? Did he find things easier, for that? Or did he suffer an agony of inward emptiness in view of the vacant places at table? Had his unwonted irritability, his threats of taking unsanctified leave, anything to do with Marusja's departure? Or, on the other hand, that he had after all *not* left, but lent an ear to the Hofrat's gospel of the melting snows — was that fact any way connected with the circumstance that the full-bosomed Marusja was not gone for good but only on a journey, and would be back again in five of the smallest time-units known to House Berghof? Ah, yes, they were both true, this and the other, as Hans Castorp was well aware, without ever having exchanged a syllable with Joachim on the subject — which he was as careful to refrain from doing as his cousin was, on his side, to avoid mention of another person also lately gone off for a little trip.

In the mean time, who was sitting at Settembrini's table, in the place vacated by the Italian and in the company of certain Dutchmen who were possessed of such mighty appetites that every day, before the five-course Berghof dinner, even before the soup, each one of them ordered and ate three fried eggs? Who, we say, but Anton Karlowitsch Ferge, the same who had experienced the hellish torment of the pleura-shock! Yes, Herr Ferge was out of bed. Without the aid of the pneumothorax he had so improved as to be able to spend most of the day up and dressed, and even to assist at the Berghof meals, with his bushy, good-natured moustaches, and his exaggerated Adam's apple, just as good-natured. The cousins chatted with him sometimes, in dining-room or salon, or even inclined their hearts unto that

simple sufferer, and took him with them on the daily walks. Elevated discourse was beyond him; but within his limits he could talk very acceptably about the manufacture of galoshes, and about distant parts of the Russian empire, Samara, Georgia and so on, as they plodded through slush and fog.

For the roads were really hardly passable. They streamed with water and reeked with mist. The Hofrat, indeed, said it was not mist, only cloud; but in Hans Castorp's judgment this was quibbling. The spring fought out a bitter struggle, with a hundred set-backs into the depth of winter; the battle lasted months long, well into June. There were times in March when the heat was almost unendurable, as one lay, in the lightest of clothing, in the reclining-chair on the balcony, with the little parasol erected against the sun. In those days some of the ladies plumped for summer, and arrayed themselves in muslins for early breakfast — excusably, perhaps, in view of the singularity of the climate up here, which was favourable to illusion on the score of weather, jumbling, as it did, all the seasons together. Yet their forehandedness was but short-sightedness after all, showing paucity of imagination, the stupidity which cannot conceive anything beyond the present moment; even more was it an avidity for change, a time-devouring restlessness and impatience. It was March by the calendar, therefore it was spring, which meant as good as summer; and they pulled out their summer clothes, to appear in them before autumn should overtake them. Which, in fact, it did. With April, cold, wet, cloudy weather set in. A long spell of rain turned at length into flurries of fresh snow. Fingers were stiff in the loggia, both camel's-hair rugs were called into service, it did not lack much of putting the fur sleeping-sack in requisition anew; the management brought itself to turn on the heat, and on all hands were heard bitter complainings — the spring had betrayed them. Toward the end of the month the valley lay deep in snow; but then it thawed, just as certain experienced or weather-sensitive among the guests had prophesied it would: Frau Stöhr, the ivory Levi, but equally the Widow Hessenfeld, smelt and felt it simultane-

ously, before ever the smallest little cloud showed itself over the top of the granite formation to the south. Frau Hessenfeld got colic, Fräulein Levi became bedridden, and Frau Stöhr, drawing back her lips from her ratlike teeth with the churlish expression she had, daily and hourly gave utterance to her superstitious fear of a hæmorrhage — for it was common talk that the thaw brought them about, or at least favoured them. It became unbelievably warm. The heat was turned off, balcony doors were left open all night, and still it was over fifty degrees in the morning. The snow melted apace, it turned grey, became porous and saturated; the drifts shrank together, and seemed to sink into the earth. There was a gurgling, a trickling and oozing, all abroad. The trees dripped, their masses of snow slid off; the shovelled-up barricades in the streets, the pallid layers carpeting the meadows, disappeared alike, though not all at once, they had lain too heavy for that. Then what lovely apparitions of the springtime revealed themselves! It was unheard-of, fairylike. There lay the broad meadows, with the cone-shaped summit of the Schwarzhorn towering in the background, still in snow, and close in on the right the snow-buried Skaletta glacier. The common scene of pasture and hayrick was still snow-clad, though with a thin and scanty coat, that everywhere showed bare patches of dark earth or dry grass sticking through. Yet after all, the cousins found, what a curious sort of snow it was! Thick in the distance, next the wooded slopes, but in the foreground a mere sprinkling at most; the stretches of discoloured and winter-killed grass were dappled or sprigged with white. They looked closer, they bent down surprised — it was not snow, it was flowers: snow-flowers, a snow of flowers, short-stemmed chalices of white and palest blue. They were crocuses, no less; sprung by millions from the soggy meadow-bottom, and so thick that one actually confused them with the snow into which they merged.

They smiled at the deception, and for joy at the wonder before their eyes — at this timorous and lovely assumption of protective coloration, as it were, on the part of these first shy

returning motions of organic life. They picked some of the flowers, studied the structure of their charming cups, and stuck them in their buttonholes; wore them home and put them in glasses on their stands; for the deathly torpor of the winter had lasted long indeed — however short it had seemed.

But that flowery snow was soon covered with real; even the blue soldanellas and red and yellow primroses that followed on suffered the same fate. What a fight that was, spring had to wage up here, before it finally conquered! It was flung back ten times before it could get a foothold — back to the next onset of winter, with icy wind, flurries of snow, and a heated house. At the beginning of May — for while we have been talking of crocuses, April has merged into May — it was real torture to write even so much as a postcard while sitting in the loggia, the fingers so stiffened in the raw, Novemberish air. The four or five shade-trees in the Platz were as bare as they would be in a valley January. It rained days on end, a whole week. Only the compensating excellence of the type of reclining-chair in use up here could render tolerable the ordeal of lying hours with wet and stiffened face, out here in the reeking mist. Yet all the while, in secret, it was a spring rain that fell; and more and more, the longer it lasted, did it betray itself as such. Under it the snow melted quite away, there was no more white, only here and there a vestige of dirty grey — and now, at long last, the meadows began to green!

What a joy that was, what a boon to the eyes, after so much white! But there was another green, surpassing, in its tender softness, even the hue of the new grass, and that was the green of young larch buds. Hans Castorp could seldom refrain from caressing them with his hand, or stroking his cheeks with them as he went on his walks — their softness and freshness were irresistible. " It almost tempts one to be a botanist," he said to his companion. " It's a fact, I could almost wish to be a natural scientist, out of sheer joy at the reawakening of nature, after a winter like this up here. That's gentian, man, that you see up there on the cliffs; and this is a sort of little yellow violet —

something I'm not familiar with. And this is ranunculus, they look just the same down below, the natural order *Ranunculaceæ:* compound, I remember, a particularly charming plant, androgynous, you can see a lot of stamens and pistils, an androecium and a gynæceum, if I remember rightly. I really must root out some old volume of botany or other, and polish up my knowledge in this field. — My hat, how gay it's getting to look in the world! "

" It will be even more so in June," Joachim said. " The flowering-time in these parts is famous. But I hardly think I'll be here for it. — That's probably from Krokowski, that you get the idea of studying botany? "

Krokowski? What made him say that? Oh, very likely because Dr. Krokowski had been uttering himself botanically in one of his lectures of late. Yes, we shall be in error if we assume that because time has brought about many changes at the Berghof, Dr. Krokowski no longer delivers his lectures. He delivers them as before, one every two weeks, in a frock-coat, though no longer in sandals, for those he wears only in the summer, and soon will be donning them again: delivers them every second Monday, in the dining-room, as on that far-off day when Hans Castorp returned late and blood-bespattered from his walk. For three-quarters of a year now, had the analyst held forth on the subject of love and disease. Never much at one time, in little chats, from half to three-quarters of an hour long, he had dealt out the treasures of his intellect; and one received the impression that he need never leave off, that he could as well go on for ever. It was a sort of bi-monthly Thousand and One Nights' Entertainment, spinning itself out at will, calculated, like the stories of Scheherazade, to gratify the curiosity of a prince, and turn away his wrath. Dr. Krokowski's theme, in its untrammelled scope, reminded one, indeed, of the undertaking to which Settembrini had vowed himself, the Encyclopædia of Suffering. And the extent to which it offered points of departure could be seen from the circumstance that the lecturer had lately talked about botany — to be precise, about mush-

rooms. But he had perhaps slightly changed his theme by now. He was at present discussing love and death; finding occasion for observations in part subtly poetic in their nature, in part ruthlessly scientific. And thus it was, in this connexion, that the learned gentleman, speaking with his drawling, typically Eastern cadence, and his softly mouthed *r*, came upon the subject of botany; that is to say, upon the subject of mushrooms. These creatures of the shade, luxuriant and anomalous forms of organic life, were fleshly by nature, and closely related to the animal kingdom. The products of animal metabolism, such as albumen, glycogen, animal starch, in short, were present in them. And Dr. Krokowski went on to speak of a mushroom, famous in classical antiquity and since, on account of its form and the powers ascribed to it — a fungus in whose Latin name the epithet *impudicus* occurred; and which in its form was suggestive of love, in its odour of death. For it was a striking fact that the odour of the *Impudicus* was that of animal decay: it gave out that odour when the viscous, greenish, spore-bearing fluid dripped from its bell-shaped top. Yet even to-day, among the ignorant, the mushroom passed for an aphrodisiac.

All that, Lawyer Paravant found, had been a bit strong for the ladies. He was still here, having hearkened to the Hofrat's propaganda, and stuck out the melting season. Likewise Frau Stöhr, who had shown strength of character and set her face against every temptation to unlawful departure, expressed herself at table to the effect that Krokowski had been positively "obscure" to-day, with his classical mushroom. She had actually said obscure, the poor creature, and gone on making one howler after another.

But what surprised Hans Castorp was that his cousin should have mentioned Dr. Krokowski and his botanical allusions; for the psycho-analyst had been as little referred to between them as Clavdia Chauchat or Marusja. By common consent they had passed over his ways and works in silence. But now Joachim had mentioned him — though in an irritable tone. His saying, too, that he would not be here for the flowering season had

sounded very much out of sorts. Good Cousin Joachim seemed on the way to losing his equilibrium. His voice vibrated with irritation when he talked, and the old gentleness and moderation were of the past. Was it that he missed the orange perfume? Did the way they put him off with his Gaffky number drive him to the verge of despair? Or was he of more than one mind whether he should await the autumn up here or resolve on unlawful departure?

In reality it was something besides all these that had given the shade of vexation to Joachim's voice and made him mention the recent botanical lecture with contempt. Hans Castorp did not know this — or rather, he did not know that Joachim knew it; as for himself, he knew it well enough, did this venturesome spirit, this delicate nursling of life, this schoolmaster's plague! In a word, Joachim had caught his cousin at his tricks again, had found him out in another species of disloyalty, not so unlike the one he had been guilty of on the evening of carnival, only possessed of a still keener point in the circumstance that of this one he made a practice. In the rhythmic monotony of time's flow, in the well-nigh minute articulation of the normal day — that day which was ever, even unto confusion and distraction, the same day, an abiding eternity, so that it was hard to say how it ever managed to bring forth any change — in the inviolable, unbreachable regimen, we say, of that normal day, Dr. Krokowski's routine of visits took him, as of yore, through all the rooms, or rather through all the balconies, from chair to reclining-chair, between half past three and four in the afternoon. How often had the normal day of the Berghof renewed itself, since the far-off time when Hans Castorp lay and grumbled within himself because Dr. Krokowski described an arc about him and left him on one side! The guest of that day had long become the comrade — Dr. Krokowski often thus addressed him when he made his rounds; and if, as Hans Castorp said to Joachim, the military associations of the word, with the exotic pronunciation of the r, sounded singularly inappropriate in his mouth, yet the word

itself did not go so badly with his robust and hearty, confidence-inviting manner. But that again, in its turn, was belied by his blackness and pallor, so that some aura of the questionable always hung about the man.

"Well, comrade, and how goes it?" the doctor said, as, coming from the barbarian Russians, he approached the head end of Hans Castorp's reclining-chair. The patient, hands folded on his chest, smiled daily at the blithe address, smiled with a friendly, albeit rather harassed mien, watching the doctor's yellow teeth, that were visible through his beard. "Slept right well, did you?" Dr. Krokowski would go on. "Curve going down? Up, eh? Never mind, it will be all right before you come to get married. Good day to you." And he would go on into Joachim's balcony. For these afternoon rounds were merely a *coup d'œil*, no more.

But once in a way he would stop rather longer, standing there broad-shouldered and sturdy, ever with his manly smile, chatting with the comrade of this and that: the weather, the various departures and new arrivals, the mood the patient was in, whether good or bad; sometimes about his personal affairs, origin and prospects — before he uttered the formula: "Good day to you" and passed on. Hans Castorp would shift his hands to behind his head, and reply to all he was asked, smiling in his turn. He experienced a penetrating sense of uncanniness, yes, but he answered. They spoke in low tones, so that Joachim, despite the fact that the glass partition only half separated them, could not make out what they said — indeed, made not the slightest effort to do so. He heard his cousin get up from his chair and go indoors, probably to show the doctor his curve; and the conversation seemed to be further prolonged inside the chamber, to judge from the length of time before the Assistant appeared, this time from the inside, through his room.

What did the comrades talk about? Joachim never put the question. But if one of us were to do so, an answer in general terms might be forthcoming, as that there is much matter for an exchange of views, between two comrades and fellow-men

when they possess ideas in common, and one of them has arrived at the point of conceiving the material universe in the light of a downfall of the spirit, a morbid growth upon it, while the other, as physician, is wont to treat of the secondary character of organic disease. Yes, there was, we should say, much to talk about, much to say on the subject of the material as the dishonourable decay of the immaterial, of life as the impudicity of substance, or disease as an impure manifestation of life. With the current lectures for background, the conversation might swing from the subject of love as a force making for disease, from the supersensory nature of the indications, to " old " and " fresh " infected areas, to soluble toxins and love potions, to the illumination of the unconscious, to the blessings of psycho-analysis, the transference of symptoms — in short, how can we know what all they talked about, Dr. Krokowski and young Castorp, when all these are merely guesses and suppositions thrown out in response to a hypothetic question!

In any case, they talked no longer; it had lasted only a few weeks. Of late the Assistant spent no more time with this particular patient than with the others, but confined himself chiefly to the " Well, comrade? " and " Good day to you," on his rounds. But now Joachim had made another discovery, he had fathomed the duplicity of his cousin — without, be it said, any faintest intention of so doing, without having bent his military honour to the office of spy. It happened quite simply that he had been summoned, one Wednesday, from the first rest period, to go down to the basement and be weighed by the bathing-master. He came down the clean linoleum-covered steps that faced the consulting-room door, with the x-ray cabinets on either side: on the left the organic, on the right, round the corner and one step lower down, the analytic, with Dr. Krokowski's visiting-card tacked on the door. Joachim paused half-way down the stair, as he saw his cousin coming from the consulting-room, where he had just had an injection. He stepped hastily through the door, closed it with both hands, and without looking round, turned toward the door which had the card fastened

on it with drawing-pins. He reached it with a few noiseless, crouching steps, knocked, bent to listen, with his head close to the tapping finger. And as the "Come in" in an exotic baritone sounded on the other side, Joachim saw his cousin disappear into the half-darkness of Dr. Krokowski's analytic lair.

A NEW-COMER

Long days — the longest, objectively speaking, and with reference to the hours of daylight they contained; since their astronomical length could not affect the swift passage of them, either taken singly or in their monotonous general flow. The vernal equinox lay three months back, the solstice was at hand. But the seasons up here followed the calendar with halting steps, and only within the last few days had spring fairly arrived: a spring still without hint of summer's denser air, rarefied, ethereal, and balmy, with the sun sending silvery gleams from a blue heaven, and the meadows blithe with parti-coloured flowers.

Hans Castorp found bluebells and yarrow on the hill-side, like the ones Joachim had put in his room to greet him when he came; and seeing them, realized how the year was rounding out. Those others had been the late blossoms of the declining summer; whereas now the tender emerald grass of the sloping meadows was thick-starred with every sort of bloom, cup-shaped, bell-shaped, star-shaped, any-shaped, filling the sunny air with warm spice and scent: quantities of wild pansies and fly-bane, daisies, red and yellow primulas, larger and finer than any Hans Castorp had ever seen down below, so far as he could recall noticing, and the nodding soldanella, peculiar to the region, with its little eye-lashed bells of rose-colour, purple, and blue.

Hans Castorp gathered a bunch of all this loveliness and took it to his room; by no means with the idea of decoration, but of set and serious scientific intent. He had assembled an apparatus

to serve his need: a botanical text-book, a handy little trowel to take up roots, a herbarium, a powerful pocket-lens. The young man set to work in his loggia, clad in one of the light summer suits he had brought up with him when he came — another sign that his first year was rounding out its course.

Fresh-cut flowers stood about in glasses within his room, and on the lamp-stand beside his highly superior chair. Flowers half faded, wilted but not dry, lay scattered on the floor of the loggia and on the balustrade; others, between sheets of blotting-paper, were giving out their moisture under pressure from heavy stones. When they were quite dry and flat, he would stick them with strips of paper into his album. He lay with his knees up, one crossed over the other, the manual open face down upon his chest like a little gabled roof; holding the thick bevelled lens between his honest blue eyes and the blossom in his other hand, he had cut away with his pocket-knife a part of its corolla, in order the better to examine the thalamus — what a great fleshy lump it looked through the powerful lens! The anthers shook out their yellow pollen on the thalamus from the tips of their filaments, the pitted pistil stood stiffly up from the ovaries; when Hans Castorp cut through it longitudinally, he could see the narrow channel through which the pollen grains and utricles were floated by the nectar secretion into the ovarian cavity. Hans Castorp counted, tested, compared; he studied the structure and grouping of calyx and petals as well as the male and female organs; compared what he found with the sketches and diagrams in his book; and saw with satisfaction that these were accurate when tested by the structure of such plants as were known to him. Then he went on to those he had not known the names of, and by the help of his Linnæus established their class, group, order, species, family, and genus. As he had time at his disposal, he actually made some progress in botanical systematization on the basis of comparative morphology. Beneath each dried specimen in his herbarium he carefully inscribed in ornamental lettering the Latin name which a humanistic science had gallantly bestowed on it; added its

distinguishing characteristics, and submitted the whole to the approval of the good Joachim, who was all admiration.

Evenings he gazed at the stars. He was seized with an interest in the passing year — he who had already spent some twenty-odd cycles upon this earth without ever troubling his head about it. If the writer has been driven to talk about the vernal equinox and suchlike, it is because these terms formed the present mental furniture of our hero, which he now loved to set out on all occasions, here too surprising his cousin by the fund of information at his command.

"The sun," he might begin, as they took their walks together, "will soon be entering the sign of the Crab. Do you know what that means? It is the first summer sign of the zodiac, you know. Then come Leo and Virgo, and then the autumn, the equinox, toward the end of September, when the rays of the sun fall vertically upon the equator again, as they did in March, when the sun was in the sign of the Ram."

"I regret to say it escaped my attention," Joachim said grumpily. "What is all that you are reeling off so glibly about the Ram and the zodiac?"

"Why, you know what the zodiac is — the primitive heavenly signs: Scorpio, Sagittarius, Capricorn, Aquarius, and the rest. How can you help being interested in them? At least, you must know there are twelve of them, three for each season, the ascending and the declining year, the circle of constellations through which the sun passes. I think it's great. Imagine, they have been found employed as ceiling decoration in an Egyptian temple — and a temple of Aphrodite, to boot — not far from Thebes. They were known to the Chaldeans too, the Chaldeans, if you please, those Arabic-Semitic old necromancers, who were so well versed in astrology and soothsaying. They knew and studied the zone in the heavens through which the planets revolve; and they divided it into twelve signs by constellations, the *dodecatemoria*, just as they have been handed down to us. Magnificent, isn't it? There's humanity for you!"

"You talk about humanity just like Settembrini."

"Yes — and yet not just the same either. You have to take humanity as it is; but even so I find it magnificent. I like to think about the Chaldeans when I lie and look at the planets they were familiar with — for, clever as they were, they did not know them all. But the ones they did not know I cannot see either. Uranus was only recently discovered, by means of the telescope — a hundred and twenty years ago."

"You call that recently?"

"I call it recently — with your kind permission — in comparison with the three thousand years since their time. But when I lie and look at the planets, even the three thousand years get to seem 'recently,' and I begin to think quite intimately of the Chaldeans, and how in their time they gazed at the stars and made verses on them — and all that is humanity too."

"I must say, you have very tall ideas in your head."

"You call them tall, and I call them intimate — it's all the same, whatever you like to call it. But when the sun enters Libra again, in about three months from now, the days will have shortened so much that day and night will be equal. The days keep on getting shorter until about Christmas-time, as you know. But now you must please bear in mind that, while the sun goes through the winter signs — Capricorn, Aquarius, and Pisces — the days are already getting longer! For then spring is on the way again — the three-thousandth spring since the Chaldeans; and the days go on lengthening until we have come round the year, and summer begins again."

"Of course."

"No, not of course at all — it is really all hocus-pocus. The days lengthen in the winter-time, and when the longest comes, the twenty-first of June, the beginning of summer, they begin to go downhill again, toward winter. You call that 'of course'; but if one once loses hold of the fact that it *is* of course, it is quite frightening, you feel like hanging on to something. It seems like a practical joke — that spring begins at the begin-

ning of winter, and autumn at the beginning of summer. You feel you're being fooled, led about in a circle, with your eye fixed on something that turns out to be a moving point. A moving point in a circle. For the circle consists of nothing but such transitional points without any extent whatever; the curvature is incommensurable, there is no duration of motion, and eternity turns out to be not 'straight ahead' but 'merry-go-round'!"

"For goodness' sake, stop!"

"The feast of the solstice — midsummer night! Fires on the mountain-top, and ring-around-a-rosy about the leaping flames! I have never seen it; but they say our rude forefathers used thus to celebrate the first summer night, the night with which autumn begins, the very midday and zenith of the year, the point from which it goes downhill again: they danced and whirled and shouted and exulted — and why, really, all that primitive exultation? Can you make it out? What were they so jolly about? Was it because from then on the world went down into the dark — or perhaps because it had up till then gone uphill, and now the turning-point was reached, the fleeting moment of midsummer night and midsummer madness, the meeting-place of tears and laughter? I express it as it is, in the words that come to me. Tragic joy, triumphant sadness — that was what made our ancestors leap and exult around the leaping flames: they did so as an act of homage to the madness of the circle, to an eternity without duration, in which everything recurs — in sheer despair, if you like."

"But I don't like," growled Joachim. "Pray don't put it off on me. Pretty large concerns you occupy yourself with, nights when you do your cure."

"Yes, I'll admit you are more practically occupied with your Russian grammar. Why, man, you're bound to have perfect command of the language before long; and that will be a great advantage to you if there should be a war — which God forbid."

"God forbid? You talk like a civilian. War is necessary.

Without it, Moltke said, the world would soon go to pieces altogether — it would rot."

"Yes, it has a tendency that way, I admit. And I'll go so far as to say," began Hans Castorp, and was about to return to the Chaldeans, who had carried on wars too, and conquered Babylonia, even if they were a Semitic people, which was almost the same as saying they were Jews — when both cousins became simultaneously aware that two gentlemen, walking close in front of them, had been attracted by what they were saying and interrupted their own conversation to look around.

They were on the main street, between the Kurhaus and Hotel Belvedere, on their way back to the village. The valley was gay in its new spring dress, all bright and delicate colour. The air was superb. A symphony of odours from meadows full of flowers filled the pure, dry, lucent, sun-drenched air.

They recognized Ludovico Settembrini, with a stranger; but it seemed as though he for his part either did not recognize them or did not care for a meeting, for he turned round again, quickened his step, and plunged into conversation, accompanied by his usual lively gestures. When the cousins came up on his right and gaily greeted him, he exclaimed: "*Sapristi!*" and "Well, well, well!" with every mark of delighted surprise; yet would have held back and let them pass on, but that they failed to grasp his intention — or else saw no sense in it. For Hans Castorp was genuinely pleased to see him thus, after a lapse of time: he stopped and warmly shook hands, asked how he did, and looked in polite expectation at his companion. Settembrini was thus driven to do what he obviously preferred not to do, but what seemed the only natural thing, under the circumstances: namely, to present them to each other, which he accordingly did, with much appropriate gesticulation, and the gentlemen shook hands, half standing, half walking on.

It appeared that the stranger, who might be about Settembrini's age, was a housemate of his, the other tenant of Lukaçek the ladies' tailor. His name, so the young people understood, was Naphta. He was small and thin, clean-shaven, and of such

piercing, one might almost say corrosive ugliness as fairly to astonish the cousins. Everything about him was sharp: the hooked nose dominating his face, the narrow, pursed mouth, the thick, bevelled lenses of his glasses in their light frame, behind which were a pair of pale-grey eyes — even the silence he preserved, which suggested that when he broke it, his speech would be incisive and logical. According to custom he was bareheaded and overcoatless — and moreover very well dressed, in a dark-blue flannel suit with white stripes. Its quiet but modish cut was at once marked down by the cousins, whose worldly glances were met by their counterpart, only quicker and keener, from the little man's own side. Had Ludovico Settembrini not known how to wear with such easy dignity his threadbare pilot coat and check trousers, he must have suffered by contrast with his company. This happened the less in that the checks had been freshly pressed, doubtless by the hands of his landlord, and might, at a little distance, have been taken for new. The worldly and superior quality of the ugly stranger's tailoring made him stand nearer to the cousins than to Settembrini; yet it was not only his age which ranged him rather with the latter, but also a quite pronounced something else, most conveniently exemplified by the complexion of the four. For the two younger were brown and burnt, the two elder pale: Joachim's face had in the course of the winter turned an even deeper bronze, and Hans Castorp's glowed rosy red under his blond poll. But over Herr Settembrini's southern pallor, so well set off by his dark moustache, the sun's rays had no power; while his companion, though blond-haired — his hair was a metallic, colourless ashen-blond, and he wore it smoothed back from a lofty brow straight over his whole head — also showed the dead-white complexion of the brunette races. Two out of the four — Hans Castorp and Settembrini — carried walking-sticks; Joachim, as a military man, had none, and Naphta, after the introductions, clasped his hands again behind him. They, and his feet as well, were small and delicate, as befitted his build. He had a slight cold, and coughed unobtrusively.

Herr Settembrini at once and elegantly overcame the hint of embarrassment or vexation he had betrayed at first sight of the young people. He was in his gayest mood, and made all sorts of jesting allusions as he performed the introductions — for example, he called Naphta "*princeps scholasticorum.*" Joy, he said, quoting Aretine, held brilliant court within his, Settembrini's, breast; a joy due to the blessing of the springtime — to which commend him. The gentlemen knew he had a certain grudge against life up here — often enough he had railed against it! — All honour, then, to the mountain spring! It was enough of itself to atone for all the horrors of the place. All the disquieting, provocative elements of spring in the valley were here lacking: here were no seething depths, no steaming air, no oppressive humidity! Only dryness, clarity, a serene and piercing charm. It was after his own heart, it was superb.

They were walking in an uneven row, four abreast whenever possible; when people came towards or passed them, Settembrini, on the right wing, had to walk in the road, or else their front for the moment broke up, and one or the other stepped back — either Hans Castorp, between the humanist and Cousin Joachim, or little Naphta on the left side. Naphta would give a short laugh, in a voice dulled by his cold: its quality in speaking was reminiscent of a cracked plate tapped on by the knuckle.

Indicating the Italian by a sidewise nod, he said, with a deliberate enunciation: "Hark to the Voltairian, the rationalist! He praises nature, because even when she has the chance she doesn't befog us with mystic vapours, but preserves a dry and classic clarity. And yet — what is the Latin for humidity? "

"*Humor,*" cried Settembrini, over his shoulder. "And the humour in the professor's nature-observations lies in the fact that like Saint Catherine of Siena he thinks of the wounds of Christ when he sees a red primula in the spring."

"That would be witty, rather than humorous," Naphta retorted. "But in either case a good spirit to import into nature; and one of which she stands in need."

"Nature," said Settembrini, in a lower voice, not so much over as along his shoulder, "needs no importations of yours. She is Spirit herself."

"Doesn't your monism rather bore you?"

"Ah, you confess, then, that it is simply to divert yourself that you wrench God and nature apart, and divide the world into two hostile camps?"

"I find it most interesting to hear you characterize as love of diversion what I mean when I say Passion and Spirit."

"And you, who put such large words to such empty uses, don't forget that you sometimes reproach me for being rhetorical."

"You will stick to it that Spirit implies frivolity. But it cannot help being what it is: dualistic. Dualism, antithesis, is the moving, the passionate, the dialectic principle of all Spirit. To see the world as cleft into two opposing poles — that is Spirit. All monism is tedious. *Solet Aristoteles quærere pugnam.*"

"Aristotle? Didn't Aristotle place in the individual the reality of universal ideas? That is pantheism."

"Wrong. When you postulate independent being for individuals, when you transfer the essence of things from the universal to the particular phenomenon, which Thomas Aquinas and Bonaventura, as good Aristotelians, did, then you destroy all unity between the world and the Highest Idea; you place the world outside of God and make God transcendent. That, my dear sir, is classic mediævalism."

"Classic mediævalism! What a phrase!"

"Pardon me, I merely apply the concept of the classic where it is in place: that is to say, wherever an idea reaches its culmination. Antiquity was not always classic. And I note in you a general repugnance to the Absolute; to the broader application of categories. You don't even want absolute Spirit. You only want to have Spirit synonymous with democratic progress."

"I should hope we are at one in the conviction that Spirit,

however absolute, ought never to become the advocate of reaction."

"Yet you are always claiming it as the advocate of freedom!"

"Why do you say 'yet'? Is it freedom that is the law of love of one's kind, or is it nihilism and all uncharitableness?"

"At any rate, it is the last two of which you are so obviously afraid."

Settembrini flung up his arm. The skirmish broke off. Joachim looked bewildered from one to the other, and Hans Castorp with lifted brows stared at the path before him. Naphta had spoken sharply and apodictically; yet he had been the one to defend the broader conception of freedom. He had a way of saying "Wrong!" with a ringing nasal sound, and then clipping his lips tightly together over it — the effect was not ingratiating. Settembrini had countered for the most part lightly, yet with a fine warmth in his tone, as when he urged their essential agreement upon certain fundamental points. He now began, as Naphta did not speak again, to gratify the natural curiosity of the young people about the new-comer — some sort of explanation being obviously their due after the dialogue just ended. Naphta passively let him go on, without attending. He was, so Settembrini said, professor of ancient languages in the Fridericianum — bringing out the title with pompous emphasis, as Italians do. His lot was the same as the speaker's own: that is, he had been driven to the conclusion that his stay would be a long one, and had left the sanatorium for private quarters under the roof of Lukaçek the ladies' tailor. The high school of the resort had cannily secured the services of this distinguished Latinist — the pupil of a religious house, as Settembrini rather vaguely expressed it — and it went without saying that he was an adornment to his position. In short, Settembrini extolled the ugly Naphta not a little, regardless of the abstract disputation they had just had, which now, it seemed, was to be resumed.

Settembrini went on to explain the cousins to Herr Naphta,

whereby it came out that he had already spoken of them. Here, he said, was the young engineer who had come up on three weeks' leave, only to have Herr Hofrat Behrens find a moist place in his lung; and here was that hope of the Prussian army-organization, Lieutenant Ziemssen. He spoke of Joachim's revolt and intended departure, and added that one must not insult the Engineer by imputing to him any less zealous desire to return to his interrupted labours.

Naphta made a wry face.

"The gentlemen have an eloquent advocate. Far be it from me to question the accuracy of his interpretation of your thoughts and wishes. Work, work — why, he would call me nothing less than an enemy of mankind — *inimicus humanæ naturæ* — if I dared suggest that there have been times when talk in that vein would utterly fail to produce the desired effect: times when the precise opposite to his ideal was held in incomparably higher esteem. Bernard of Clairvaux, for instance, preached an order of progress towards perfection quite different from any Signor Ludovico ever dreamed of. Would you like to hear what it was? His lowest stage was in the 'mill,' the second on the 'plowed field,' the third, and most commendable — don't listen, Settembrini! — was upon 'the bed of repose.' The mill was the symbol of earthly life — not a bad figure. The plowed field represented the soul of the layman, the scene of the labours of priest and teacher. This was a stage higher than the mill. But the bed ——"

"That will do, we understand," cried Settembrini. "Sirs, is he going to expatiate now upon the purpose and uses of the 'lewd day-bed'?"

"I did not know, Ludovico, that you were a prude. To see you looking at the girls. . . . What has become of your pagan single-mindedness? I continue: the bed is the place of intercourse between the wooing and the wooed: symbolically, it typifies devotional retirement from the world for the purpose of contact with God."

"Fie! *Andate, andate!*" the Italian fended him off, in a voice

almost tearful. They all laughed. But Settembrini went on, with dignity: "No, no, I am a European, an Occidental, whereas the order of progress you describe is purely Eastern. The Orient abhors activity. Lao-Tse taught that inaction is more profitable than anything else between heaven and earth. When all mankind shall have ceased to do anything whatever, then only will perfect repose and bliss reign upon this earth. There you have your intercourse with God."

"Oh, indeed! And what about Western mysticism — and what about quietism, a religion that numbers Fénelon among its disciples? Fénelon taught that every action is faulty, since every will to act is an insult to God, who wills to act alone. I cite the propositions of Molinos. There is no doubt that the spiritual possibility of finding salvation in repose has been disseminated pretty generally all over the world."

Here Hans Castorp put in his word. With the courage of simplicity he mixed in the debate, and, gazing into space, delivered himself thus: "Devotion, retirement — there is something in it, it sounds reasonable. We practise a pretty high degree of retirement from the world, we up here. No doubt about it. Five thousand feet up, we lie in these excellent chairs of ours, contemplating the world and all that therein is, and having our thoughts about it. The more I think of it, the surer I am that the bed of repose — by which I mean my deck-chair, of course — has given me more food for thought in these ten months than the mill down in the flat-land in all the years before. There's simply no denying it."

Settembrini looked at him, a melancholy gleam in his dark eye. "Engineer!" he said, restrainingly. He took Hans Castorp's arm and drew him a little aside, as though to speak to him in private. "How often have I told you that one must realize what one is, and think accordingly! Never mind the propositions. Our Western heritage is reason — reason, analysis, action, progress: these, and not the slothful bed of monkish tradition!"

Naphta had been listening. He turned his head to say:

" Monkish tradition! As if we did not owe to the monks the culture of the soil of all Europe! As if it were not due to them that Germany, France, and Italy yield us corn and wine and fruit to-day, instead of being covered with primeval forest and swamp! The monks, my dear sir, were hard workers ——— "

" *Ebbè!* Well, then! "

" Permit me. The labour of these religious was neither an end in itself — that is to say, it was not a narcotic — nor was its purpose to further the progress of the world, or to reap commercial advantage. It was pure penitential discipline, a part of the technique of asceticism, the means of salvation. It mortified the senses, it was a safe-guard against the wiles of the flesh. And as such, permit me to point out, it was essentially unsocial. It was pure, unsullied religious egoism."

" I am much indebted to you for the elucidation, and rejoice to see that the blessings of labour can justify themselves, even against the will of man."

" Certainly against his intentions, at least. What I am calling your attention to is nothing less than the distinction between the utilitarian and the humane."

" And what I am calling your attention to is the fact, which I observe with indignation, that you are still dividing the world up into opposing factions."

" I grieve to have incurred your displeasure. Yet it is needful to make distinctions, and to preserve the conception of the *Homo Dei*, free from contaminating constituents. It was you Italians that invented banking and exchange, which may God forgive you! But the English invented the economic social theory, and the genius of humanity can never forgive them that."

" Ah, the genius of humanity was alive in that island's great economic thinkers too! — You wanted to say something, Engineer? "

Hans Castorp demurred — yet said something anyhow, Naphta as well as Settembrini listening with a certain suspense: " From what you say, Herr Naphta, you must sympathize with

my cousin's profession, and understand his impatience to be at it. As for me, I am an out-and-out civilian, my cousin often reproaches me with it. I have never seen service; I am a child of peace, pure and simple, and have even sometimes thought of becoming a clergyman — ask my cousin if I haven't said as much to him many a time! But for all that, and aside from my personal inclinations — or even, perhaps, not altogether aside from them — I have some understanding and sympathy for a military life. It has such an infernally serious side to it, sort of ascetic, as you say — that was the expression you used, wasn't it? The military always has to reckon on coming to grips with death, just as the clergy has. That is why there is so much discipline and decorum and regularity in the army, so much 'Spanish etiquette,' if I may say so; and it makes no great difference whether one wears a uniform collar or a starched ruff, the main thing is the asceticism, as you so beautifully said. — I don't know if I've succeeded in making my train of thought quite ——"

"Oh, quite," said Naphta, and flung a glance at Settembrini, who was twirling his cane and looking up at the sky.

"And that," went on Hans Castorp, "is why I thought you must have great sympathy with the feelings of my cousin Ziemssen. I am not thinking of 'Church and King' and suchlike associations of ideas, that a lot of perfectly well-meaning and conventional people stand for. What I mean is that service in the army — service is the right word — isn't performed for commercial advantage, nor for the sake of the economic doctrine of society, as you call it — and that must be the reason why the English have such a small army, a few for India, and a few at home for reviews ——"

"It is useless for you to go on, Engineer," Settembrini interrupted him. "The soldier's existence — I say this without intending the slightest offence to Lieutenant Ziemssen — cannot be cited in the argument, for the reason that, as an existence, it is purely formal — in and for itself entirely without content. Its typical representative is the infantry soldier, who hires him-

self out for this or that campaign. Take the soldiers of the Spanish Counter-Reformation, for instance, or of the various revolutionary armies, the Napoleonic or Garibaldian — or take the Prussian. I will be ready to talk about the soldier when I know what he is fighting *for*."

" But that he does fight," rejoined Naphta, " remains the distinctive feature of his existence as a soldier. Let us agree so far. It may not be enough of a distinction to permit of his being ' cited in the argument '; but even so, it puts him in a sphere remote from the comprehension of your civilian, with his bourgeois acceptation of life."

" What you are pleased to call the bourgeois acceptation of life," retorted Settembrini, speaking rather tight-lipped, with the corners of his mouth drawn back beneath the waving moustache, while his neck screwed up and around out of his collar with fantastic effect, " will always be ready to enter the lists on any terms you like, for reason and morality, and for their legitimate influence upon young and wavering minds."

A silence followed. The young people stared ahead of them, embarrassed. After a few paces, Settembrini said — having brought his head and neck to a natural posture once more: " You must not be surprised to hear this gentleman and me indulging in long disputations. We do it in all friendliness, and on a basis of considerable mutual understanding."

That had a good effect — it was human and gallant of Herr Settembrini. But then Joachim, meaning well in his turn, and thinking to carry forward the conversation within harmless channels, was fated to say: " We happened to be talking about war, my cousin and I, as we came up behind you."

" I heard you," Naphta answered. " I caught your words and turned round. Were you talking politics, discussing the world situation? "

" Oh, no," laughed Hans Castorp. " How should we come to be doing that? For my cousin here, it would be unprofessional to discuss politics; and as for me, I willingly forgo the privi-

lege. I don't know anything about it — I haven't had a newspaper in my hand since I came."

Settembrini, as once before, found this reprehensible. He proceeded to show himself immensely well informed upon current events, and gave his approval to the state of world affairs, in so far as they were running a course favourable to the progress of civilization. The European atmosphere was full of pacific thought and plans for disarmament. The democratic idea was on the march. He said he had it on reliable authority that the " Young Turks " were about to abandon their revolutionary undertakings. Turkey as a national, constitutional state — what a triumph for humanity!

" Liberalization of Islam," Naphta scoffed. " Capital! enlightened fanaticism — oh, very good indeed! And of interest to you too," he said, turning to Joachim. " Because when Abdul Hamid falls, then there will be an end of your influence in Turkey, and England will set herself up as protector. — You must always give full weight to the information you get from our friend Settembrini," he said to both cousins — and this too sounded almost insolent: as though he thought they would be inclined to take Settembrini lightly. " On national-revolutionary matters he is very well informed. In his country they cultivate good relations with the English Balkan Committee. But what is to become of the Reval agreement, Ludovico, if your progressive Turks are successful? Edward VII will no longer be able to give the Russians free access to the Dardanelles; and if Austria pulls herself together to pursue an active policy in the Balkans, why ——— "

" Oh, you, with your Cassandra prophecies! " Settembrini parried. " Nicholas is a lover of peace. We owe him the Hague conferences, which will always be moral events of the first order."

" Yes, Russia must give herself time to recover from her little mishap in the East."

" Fie, sir! Why should you scoff at human nature's yearning

for social amelioration? A people that thwarts such aspirations exposes itself to moral obloquy."

"But what is politics for, then, if not to give both sides a chance to compromise themselves in turn?"

"Are you espousing the cause of Pan-Germanism?"

Naphta shrugged his shoulders, which were not quite even — in fact, to add to his ugliness, he was probably a little warped. He disdained to reply, and Settembrini pronounced judgment: "At all events, what you say is cynical. You see nothing but political trickery in the lofty exertions of democracy to fulfil itself internationally ——"

"Where you would like me to see idealism or even religiosity. What I *do* see is the last feeble stirrings of the instinct of self-preservation, the last remnant at the command of a condemned world-system. The catastrophe will and must come — it advances on every hand and in every way. Take the British policy. England's need to secure the Indian glacis is legitimate. But what will be the consequences of it? Edward knows as well as you and I that Russia has to make good her losses in Manchuria, and that internal peace is as necessary to her as daily bread. Yet — he probably can't help himself — he forces her to look westward for expansion, stirs up slumbering rivalries between St. Petersburg and Vienna ——"

"Oh, Vienna! Your interest in that ancient obstruction is due, I presume, to the fact that her decaying empire is a sort of mummy, as it were, of the Holy Roman Empire of the German people."

"While you, I suppose, are Russophil out of humanistic affinity with Cæsaro-papism."

"Democracy, my friend, has more to hope from the Kremlin than she has from the Hofburg; and it is disgraceful for the country of Luther and Gutenberg ——"

"It is probably not only disgraceful, but stupid into the bargain. But even this stupidity is an instrument of fate ——"

"Oh, spare me your talk about fate! Human reason needs only to will more strongly than fate, and she *is* fate!"

" One always wills one's fate. Capitalistic Europe is willing hers."

" One believes in the coming of war if one does not sufficiently abhor it."

" Your abhorrence of war is logically disjointed if you do not make the state itself your point of departure."

" The national state is the temporal principle, which you would like to ascribe to the evil one. But when nations are free and equal, when the small and weak are safe-guarded from aggression, when there is justice in the world, and national boundaries ——— "

" Yes, I know, the Brenner frontier. The liquidation of Austria. If I only knew how you expect to bring that about without a war! "

" And I should like to know when I ever condemned a war for the purpose of realizing national aspirations! "

" But you say ——— "

" No, here I must really corroborate Herr Settembrini," Hans Castorp mixed in the dispute, which he had been following as they went, regarding attentively each speaker in turn, with his head on one side. " My cousin and I have had the privilege of frequent conversations with him on this and kindred subjects — what it amounted to, of course, was that we listened while he explained and developed his views — so I can vouch for the fact, and my cousin here will confirm me, that Herr Settembrini spoke more than once, with great enthusiasm, of the revolutionary principle, and about rebellion and reform — which is no very peaceful principle, I should think — and of the mighty efforts still to be made before it triumphs everywhere, and the great universal world-republic can come into being. Those were his words, though of course it sounded much more plastic and literary as he said it. But the part I have the most exact memory of, and have retained quite literally, because being a thorough-going civilian I found it quite alarming, was that he said the day would come, if not on the wings of doves, then on the pinions of eagles — it was the eagles' pinions I was

startled at — and that Vienna must be brought low before peace and prosperity could ensue. So it is not possible to say that Herr Settembrini condemned war as such. Am I right, Herr Settembrini? "

"More or less," said the Italian shortly, twirling his cane, with averted head.

"Too bad," Naphta smiled maliciously. "There you are, convicted of warlike inclinations out of the mouth of your own pupil. '*Assument pennas ut aquilæ*' ——"

"Voltaire himself approved of a war for civilization, and advised Frederick to fight Turkey."

"Instead of which, he allied himself with her — he he! And then the world-republic! I refrain from asking what becomes of the principle of revolt when peace and prosperity have once been brought about. For it is plain that from that moment rebellion becomes a crime ——"

"You know quite well, as do these young men here, that we are dealing with a progress in human affairs conceived of as endless."

"But all motion is in circles," said Hans Castorp. "In space and time, as we learn from the law of periodicity and the conservation of mass. My cousin and I were talking about it lately. How then can progress be conceived of, in closed motion without constant direction? When I lie in the evening and look at the zodiac — that is, the half of it that is visible to us — and think about the wise men of antiquity ——"

"You ought not to brood and dream, Engineer," Settembrini interrupted him. "You must resolve to trust to the instincts of your youth and your blood, urging you in the direction of action. And also your training in natural science is bound to link you to progressive ideas. You see, through the space of countless ages, life developing from infusorium up to man: how can you doubt, then, that man has yet before him endless possibilities of development? And in the sphere of the higher mathematics, if you would rest your case thereon, then follow your cycle from perfection to perfection, and, from the teaching of

our eighteenth century, learn that man was originally good, happy, and without sin, that social errors have corrupted and perverted him, and that he can and will once more become good, happy, and sinless, by dint of labour upon his social structure ——"

"Herr Settembrini has omitted to add," broke in Naphta, "that the Rousseauian idyll is a sophisticated transmogrification of the Church's doctrine of man's original free and sinless state, his primal nearness and filial relation to God; to which state he must finally return. But the re-establishment of the City of God, after the dissolution of all earthly forms, lies at the meeting-place of the earthly and the heavenly, the material and the spiritual; redemption is transcendental — and as for your capitalistic world-republic, my dear Doctor, it is odd in this connexion to hear you talking about instinct. The instinctive is entirely on the side of the national. God Himself has implanted in men's breasts the instinct which bids them separate into states. War ——"

"War," echoed Settembrini, "war, my dear sir, has been forced before now to serve the cause of progress; as you will grant if you will recall certain events in the history of your favourite epoch — I mean the period of the Crusades. These wars for civilization stimulated economic and commercial relations between peoples, and united Western humanity in the name of an idea."

"And how tolerant you always are towards an idea! I would the more courteously remind you that the effect of the Crusades and the economic relations they stimulated was anything but favourable to internationalism. On the contrary, they taught the peoples to become conscious of themselves, and thus furthered the development of the national idea."

"Right; that is to say, right in so far as it was a question of the relation between the peoples and the priesthood; for it was indeed at that time that the mounting consciousness of national honour began to harden itself against hieratical presumption ——"

"Though what you call hieratical presumption is nothing else than the conception of human unity in the name of the Spirit!"

"We are familiar with that spirit — and we have no great love for it."

"Your mania for nationalism obviously shrinks from the world-conquering cosmopolitanism of the Church. Still, I cannot see how you reconcile your nationalism with your horror of war. Because your obsolescent cult of the State must make you a champion of a positive conception of law, and as such ——"

"Oh, if we are talking about law — the conceptions of natural law and universal human reason have survived, my dear sir, in international law."

"Pshaw, your international law is only another Rousseauian transmogrification of the *ius divinum*, which has nothing in common with either nature or human reason, resting as it does upon revelation ——"

"Let us not quarrel over names, Professor! What I call natural and international law, you are free to call the *ius divinum*. The important thing is that above the explicit jurisprudence of national states there rises a higher jurisdiction, empowered to decide between conflicting interests by means of courts of arbitration."

"Courts of arbitration! the very name is idiotic! In a civil court, to pronounce upon matters of life and death, communicate the will of God to man, and decide the course of history! — Well, so much for the 'wings of doves.' Now for the 'eagles' pinions' — what about them?"

"Civilian society ——"

"Oh, society doesn't know what it wants. It shouts for a campaign against the fall in the birth-rate, it demands a reduction in the cost of bringing up children and training them to a profession — and meanwhile men are herded like cattle, and all the trades and professions are so overcrowded that the fight round the feeding-trough puts in the shade the horrors of past

wars. Open spaces, garden cities! Strengthening the stock! But why strengthen it, if civilization and progress have decided there shall be no more war? Whereas war would cure everything — it would 'strengthen the stock' and at the same time stop the decline in the birth-rate."

"You are joking, of course — you can't mean what you say. And our discussion comes to an end at the right moment, for here we are," Settembrini said, and pointed out to the cousins with his stick the cottage before whose gate they had paused. It stood near the beginning of the village: a modest structure, separated from the street by a narrow front garden. A wild grape-vine, springing from bare roots at the door, flung an arm along the ground-floor wall towards the display window of a tiny shop. The ground-floor, Settembrini explained, belonged to the chandler; Naphta was domiciled a floor higher up, with the tailor's shop, and his own quarters were in the roof, where he had a peaceful little study.

Naphta, with unexpectedly spontaneous cordiality, expressed the hope that he might have the pleasure of meeting them again. "Come and see us," he said. "I would say: 'Come and see me,' if Dr. Settembrini here had not prior claims upon your friendship. Come, however, as often as you like, whenever you feel you would like a talk. I prize highly an interchange of ideas with youth, and am perhaps not entirely without pedagogic tradition. Our Master of the Lodge here" — he nodded toward Settembrini — "would have it that the bourgeois humanism of the day has a monopoly of the pedagogic gift; but we must take issue with him. Until another time, then!"

Settembrini made difficulties — there *were* difficulties, he said. The days of the Lieutenant's sojourn up here were numbered; and as for the Engineer, he would doubtless redouble his zeal in the service of the cure, in order to follow his cousin down to the valley with all the speed he might.

Both young men assented in turn. They had bowed their acceptance of Herr Naphta's invitation, and next minute they also

bowed their acknowledgement of the justice of Herr Settembrini's remarks. So everything was left open.

"What did he call him?" asked Joachim, as they climbed the winding path to the Berghof.

"I understood him to say 'Master of the Lodge,'" answered Hans Castorp. "I was just wondering about it. It was probably some joke or other, they have such odd names for each other. Settembrini called Naphta '*princeps scholasticorum*' — not so bad, either. The schoolmen were the theologians of the Middle Ages, the dogmatic philosophers, if you like. They spoke several times of the Middle Ages; it reminded me of the first day I came, when Settembrini said there was a good deal up here that was mediæval — it was Adriatica von Mylendonk, her name, I mean, made him say so. — How did you like him?"

"Who? The little man? Not very much. Though he said some things I liked. That about courts of arbitration — they *are* nothing but canting hypocrisy, of course. But I did not care much for the man himself — a person may say as many good things as he likes, it doesn't matter to me, if he himself is a queer fish. And queer he is, you can't deny it. That stuff about the 'place of intercourse' was distinctly shady, not to mention anything else. And did you see the big Jewish nose he had? Nobody but Jews have such puny figures. Are you really thinking of visiting the man?"

"Visit him — of course we'll visit him," declared Hans Castorp. "When you talk about his being puny, that's only the military in you speaking. And as for his nose, the Chaldeans had the same kind, and they knew devilish well what they were about, on more subjects than alchemy. Naphta has something of the mystagogue about him, he interests me a good deal. I won't say that I make him out altogether, yet, but if we meet him often perhaps we shall; I don't think it at all unlikely we may learn something from the acquaintance with him."

"Oh, you, with your learning! Getting wiser all the time, with your biology, and your botany, and your continual changing from one idea to another! You began philosophizing about

time the first day you came. But we didn't come up here to acquire wisdom. We came to acquire health, to get healthier and healthier until we are entirely well, and are free to quit, and go down below where we belong! "

" 'Of old sat Freedom on the heights,' " quoted Hans Castorp airily. " Tell me first what freedom is," he went on. " Naphta and Settembrini disputed over it a good deal without coming to any conclusion. Settembrini says it is the law of love of one's kind; that sounds like his ancestor, the Carbonaro. But however valiant he was, and however valiant our Settembrini himself is —— "

" Yes, he got uncomfortable when we talked about physical courage."

" I can't help thinking he would be afraid of things little Naphta wouldn't be, and that his freedom and his bravery are more or less folderol. Do you think he would have the courage *' de se perdre ou même se laisser dépérir ' ?* "

" Why do you suddenly begin talking French? "

" Oh, I don't know. The atmosphere up here is so international. I don't know which would find more pleasure in it — Settembrini for the sake of his bourgeois world-republic, or Naphta for his hierarchical cosmopolis. As you see, I kept my ears open; but even so I found it far from clear. On the contrary, the result was more confusion than anything else."

" It always is. You will find that when people discuss and express their views nothing ever comes of it but confusion worse confounded. I tell you, it doesn't matter in the least what a man's views are, so long as he is a decent chap. The best thing is to have no opinions, and just do one's duty."

" Yes, you can say that because you are a soldier, and your existence is purely formal. But it's different with me, I am a civilian, and more or less responsible. And I must say it's rather upsetting to have on the one hand a man preaching an international world-republic, and absolutely barring war, and yet so patriotic that he is for ever demanding the rectification of the Brenner frontier, to the point of fighting a war for civilization

over it; and then on the other a little chap contending that every national state is an invention of the devil, and hurrahing for some universal unification he sees on the far horizon — yet in the next minute justifying our national instincts and making awful fun of peace conferences. What a mix-up! By all means we must go visit him, and try to understand what it is all about. You say we did not come up here to get wiser, but healthier, and that is true. But all this confusion must be reconciled; and if you don't think so, why then you are dividing the world up into two hostile camps, which, I may tell you, is a grievous error, most reprehensible."

OF THE CITY OF GOD, AND DELIVERANCE BY EVIL

Hans Castorp was in his loggia, studying a plant which, now that the astronomical summer had begun, and the days were shortening, flourished luxuriantly in many places: the columbine or aquilegia, of the ranunculus family, which grew in clumps, with long stalks bearing the blue, violet, or reddish-brown blossoms, and spreading herbaceous foliage. They grew everywhere, but most profusely in that quiet bottom where, nearly a year ago, he had first seen them: that remote and wooded ravine, filled with the sound of rushing water, where, on the bench above the foot-bridge, that ill-risked, ill-timed, ill-fated walk of his had ended. He revisited it now and again.

It was, if one began it a little less rashly than he had, no great distance thither. If you mounted the slope from the end of the sledge-run in the village, you could reach in some twenty minutes the picturesque spot where the wooden bridge of the path through the forest crossed above the run as it came down from the Schatzalp, provided you kept to the shortest route, did not loiter about, nor pause too long to get your breath. Hans Castorp, when Joachim was detained at home in the service of the cure, for some examination, blood-test, x-ray photography,

weighing, or injection, would stroll thither in good weather, after second breakfast, or even after first; or he would employ the hours between tea and dinner in a visit to his favourite spot, to sit on the bench where once the violent nose-bleeding had overtaken him, to listen with bent head to the sound of the torrent and gaze at the secluded scene, with the hosts of blue aquilegias blooming in its depths.

Was it only for this he came? No, he sat there to be alone: to recall and go over in his mind the events and impressions of the past months. They were many, varied, and hard to classify; so interwoven and mingled they seemed, as almost to obscure any clear distinction between the concrete fact and the dreamed or imagined. But one and all, they had in their essence something fantastic, something which made his heart, unreliable as it had been from his first day up here, stand still when he thought of them, and then wildly flutter. Or could its flutterings be sufficiently accounted for by the reflection that a round year had gone by since first he sat here, that on this very spot whither once he had come in a condition of lowered vitality and seen the apparition of Pribislav Hippe, the aquilegias were blossoming anew?

Now, at least, on his bench by the rushing water, he had no more nose-bleeding — that was a thing of the past. Joachim had said from the very first that it was not easy to get acclimatized, and at the time of that earlier visit he was still finding it difficult. But he had made progress; and now, after eleven months, the process must be regarded as finished. More, in that direction, could not be expected. The chemistry of his digestion had adjusted itself, Maria had her ancient relish, his parched mucous membranes having sufficiently recovered to let him savour again the bouquet of that estimable brand of cigars. He still loyally ordered them from Bremen whenever his stock ran low, although the shop-windows of the international resort displayed attractive wares. Maria, he felt, made a sort of bond between him, the exile, and his home in the " flat-land " — a bond more effectual than the postcards he now and then sent to his uncle,

the intervals between which grew longer in proportion as he imbibed the more spacious time conceptions prevalent "up here." He mostly sent picture postcards, as being pleasanter to receive, with charming views of the valley in winter and in summer dress. They gave precisely the room he needed to tell his kinsmen the latest news of his state, whatever had been let fall by the doctors after the monthly or general examination: such as that, both to sight and hearing, he had unmistakably improved, but was still not entirely free from infection; that his continued slight excess of temperature came from small infected areas which were certain to disappear without a trace if he had patience, and then he would never need to return hither. He well knew that long letters were neither asked nor expected, it being no humanistic or literary circle to which he addressed himself down there, and the replies he received were equally lacking in expansiveness. They mainly accompanied the means of subsistence which came to him from home, the income from his paternal inheritance. Turned into Swiss currency, this was so advantageous that he had never spent one instalment when the next arrived, enclosed in a letter of a few typed lines signed "James Tienappel," conveying his greetings and best wishes for recovery, together with the same from Grand-uncle Tienappel and sometimes from the seafaring Peter as well.

The Hofrat, so Hans Castorp told his people, had latterly given up the injections: they did not suit the young patient. They gave him headache and fatigue, caused loss of appetite, reduced his weight, and, while making his temperature go up at first, had not succeeded in reducing it in the long run. His face glowed rosy-red with dry, internal heat, a sign that for this child of the lowland, bred in an atmosphere that rejoiced in a high degree of humidity, acclimatization could only consist in "getting used to not getting used to it" — which, in fact, Rhadamanthus himself never did, being perpetually purple-cheeked. "Some people can't get used to it," Joachim had said; and this seemed to be Hans Castorp's case. For even that trembling of the neck, which had come upon him soon after his arrival here,

had never quite passed off, but would attack him as he walked or talked — yes, even up here in his blue-blossoming retreat, while he sat pondering the whole complex of his adventures; so that the dignified chin-support of Hans Lorenz Castorp had become almost fixed habit with him. He himself would all at once be conscious of using it and have a swift memory of the old man's choker collar, the provisional form of the ruff; the pale gold round of the christening basin; the ineffably solemn sound of the "great-great-great." These and suchlike associations would gradually in their turn lead him back to reflect upon the whole mass of his adventures in life.

Pribislav Hippe never again appeared to him in bodily form, as once eleven months before. The progress of acclimatization was over, there were no more visions. No more did his body lie supine while his ego roved back to a far-off present. No more of such incidents. The vividness and clarity of that memory-picture, if it returned to hover before his eyes, yet kept within sane and normal bounds — but might move Hans Castorp to draw out of his breast pocket the glass plate which he had received as a gift, and kept there in an envelope enclosed in a letter-case. It was a small negative. Held in the same plane with the ground, it was black and opaque; but lifted against the light, it revealed matter for a humanistic eye: the transparent reproduction of the human form, the bony framework of the ribs, the outline of the heart, the arch of the diaphragm, the bellows that were the lungs; together with the shoulder and upper-arm-bones, all shrouded in a dim and vaporous envelope of flesh — that flesh which once, in Carnival week, Hans Castorp had so madly tasted. What wonder his unstable heart stood still or wildly throbbed when he gazed at it, and then, to the sound of the rushing waters, leaning with crossed arms against the smooth back of his bench, his head inclined upon one shoulder, among the blossoming aquilegias, began to turn over everything in his mind!

It hovered before his eyes — the image of the human form divine, the masterpiece of organic life — as once upon that

frosty, starry night when he had plunged so profoundly into the study of it. His contemplation of its inner aspect was bound up in the young man's mind with a host of problems and discriminations, not of a kind the good Joachim had need to concern himself with, but for which Hans Castorp had come to feel as a civilian responsible. True, down in the plain he had never been aware of them, nor probably ever would have been. It was up here that the thing came about, where one sat piously withdrawn, looking down from a height of five thousand feet or so upon the earth and all that therein was — and it might be, also, by virtue of one's physical condition, with one's body brought, as it were, into higher relief by the toxins that were released by the localized inner infection to burn, a dry heat, in the face. His musings brought him upon Settembrini, organ-grinder and pedagogue, whose father had seen the light of day in Hellas, who chose to define love of the image as comprehending politics, eloquence, and rebellion, and who would consecrate the burgher's pike upon the altar of humanity. He thought of Comrade Krokowski, and the traffic they two had been having in the twilighted room below stairs. He thought of the twofold nature of analysis, and questioned how far it was applicable to realities and conducive to progress, how far related to the grave and its noisome anatomy. He called up the figures of the two grandfathers, the rebel and the loyalist, both, for reasons diametrically opposed, black-clad; confronted them with each other, and tried their worth. He went further, and took counsel with himself over such vast problems as form and freedom, body and spirit, honour and shame, time and eternity — and succumbed to a brief but violent spell of giddiness, on a sudden thought that all about him the columbines were in blossom once more, and his year here rounding to its close.

He had an odd name for the serious mental preoccupations which absorbed him in his picturesque retreat; he called them " taking stock "; the expression, crude as it was, defined for him an employment which he loved, even though it was bound up in his mind with the phenomena of fear and giddiness and palpi-

tation, and made his face burn even more than its wont. Yet there seemed a peculiar fitness in the fact that the mental strain involved obliged him to make use of the ancestral chin-support; that way of holding his head lent him an outward dignity in keeping with thoughts which passed through his brain as he contemplated the image.

"*Homo dei*" — that was what the ugly Naphta had called the image, when he was defending it against the English doctrine of an economic society. And, by a natural association, Hans Castorp decided that in the interest of these mental activities of his, and his responsible position as a civilian member of society, he must really — and Joachim must too — pay that little man the honour of a visit. Settembrini did not like the idea, as Hans Castorp was shrewd and thin-skinned enough to know. Even the first meeting had displeased the humanist, who had obviously tried to prevent it and protect his pupils from intercourse with Naphta, notwithstanding that he personally associated and discussed with him. His "pupils" — thus life's delicate child disingenuously put it, knowing all the time that it was himself alone who was the object of Settembrini's solicitude. So it is with schoolmasters. They permit themselves relaxations, saying that they are "grown up," and refuse the same to their pupils, saying that they are not "grown up." It was a good thing, then, that the hand-organ man was not actually in a position to deny young Hans Castorp anything — nor had even tried to do so. It was only necessary that the delicate child should conceal his thin-skinned perceptions and assume an air of unconsciousness; when there was nothing to prevent his taking friendly advantage of Naphta's invitation. Which, accordingly, he did, Joachim going along with him, willy-nilly, on a Sunday afternoon after the main rest-cure, not many days later than their first meeting.

It was but a few minutes' walk from the Berghof down to the vine-wreathed cottage door. They went in, passing on their right the entrance to the little shop, and climbed the narrow brown stairs to the door of the first storey. Near the bell was a small

plate, with the name of Lukaçek, Ladies' Tailor. The door was opened by a half-grown boy, in a sort of livery of gaiters and striped jacket, a little page, with shaven poll and rosy cheeks. Him they asked for Professor Naphta, impressing their names on his mind, as they had brought no cards; he said he would go and deliver them to Herr Naphta — whom he named without a title. The door opposite the entrance stood open, and gave a view of the shop, where, regardless of the holiday, Lukaçek the tailor sat cross-legged on a table and stitched. He was sallow and bald-headed, with a large, drooping nose, beneath which his black moustaches hung down on both sides his mouth and gave him a surly look.

"Good-afternoon," Hans Castorp greeted him.

"*Grütsi,*" answered the tailor, in the Swiss dialect, which fitted neither his name nor his looks and sounded queer and unfitting.

"Working hard?" went on Hans Castorp, motioning with his head. "Isn't to-day Sunday?"

"Something pressing," the tailor said curtly, stitching.

"Is it pretty? Are you making it in a hurry for a party?" Hans Castorp guessed.

The tailor let this question hang, for a little; bit off his cotton and threaded his needle afresh. After a while he nodded.

"Will it be pretty?" persisted Hans Castorp. "Will it have sleeves?"

"Yes, sleeves; it's for an old 'un," answered Lukaçek, with a strong Bohemian accent. The return of the lad interrupted this parley, which had been carried on through the doorway. Herr Naphta begged the gentlemen to come in, he announced, and opened a door a few steps further on in the passage, lifting the portière that hung over it to let them enter. Herr Naphta, in slippers, stood on a mossy green carpet just within, and received his guests.

Both cousins were surprised by the luxury of the two-windowed study. They were even astonished; for the poverty of the cottage, the mean stair and wretched corridor, led one to expect

nothing of the kind. The contrast lent to Naphta's elegant furnishings a note of the fabulous, which of themselves they scarcely possessed, and would not otherwise have had in the eyes of Hans Castorp and Joachim Ziemssen. Yet they were elegant too, even strikingly so; indeed, despite writing-table and bookshelves the room hardly had a masculine look. There was too much silk about — wine-coloured, purplish silk; silken window-hangings, silken portières, and silken coverings to the furniture arranged on the narrow side of the room in front of a wall almost entirely covered with a Gobelin tapestry. Baroque easy-chairs with little pads on the arms were grouped about a small metal-bound table, and behind it stood a baroque sofa with velvet cushions. Bookcases lined the entrance wall on both sides of the door. They and the writing-table or, rather, roll-top desk, which stood between the windows, were of carved mahogany; the glass doors of the bookcases were lined with green silk. But in the corner to the left of the sofa-group stood a work of art, a large painted wood-carving, mounted on a red-covered dais: a *pietà*, profoundly startling, artlessly effective to the point of being grotesque. The Madonna, in a cap, with gathered brows and wry, wailing mouth, with the Man of Sorrows on her lap — considered as a work of art it was primitive and faulty, with crudely emphasized and ignorant anatomy, the hanging head bristling with thorns, face and limbs blood-besprinkled, great blobs of blood welling from the wound in the side and from the nail-prints in hands and feet. This show-piece did indeed give a singular tone to the silken chamber. The wall-paper, on the window wall and above the bookcases, had obviously been supplied by the tenant: the green stripe in it matched the soft velvet carpet spread over the red drugget. The windows had cream-coloured blinds down to the floor. Only the ceiling had been impossible to treat: it was bare and full of cracks; but a small Venetian lustre hung down from it.

" We've come for a little visit," said Hans Castorp, with his eyes more on the pious horror in the corner than on the owner of the surprising room, who was expressing his gratification that

the cousins had kept their word. With a hospitable motion of his small right hand he would have ushered them to the satin chairs. But Hans Castorp went as if spellbound straight up to the wooden group, and stood before it, arms akimbo and head on one side.

"What is this you have here?" he asked, in a low voice. "It's frightfully good. What depiction of suffering! It's old, of course?"

"Fourteenth century," answered Naphta. "Probably comes from the Rhine. Does it impress you?"

"Enormously," said Hans Castorp. "It would impress anybody — couldn't help it. I should never have thought there could be anything in the world at once so — forgive me — so ugly, and so beautiful."

"All works of art whose function it is to express the soul and the emotions," Naphta responded, "are always so ugly as to be beautiful, and so beautiful as to be ugly. That is a law. Their beauty is not fleshly beauty, which is merely insipid — but the beauty of the spirit. Moreover, physical beauty is an abstraction," he added; "only the inner beauty, the beauty of religious expression, has any actuality."

"We are most grateful to you for making these distinctions clear," Hans Castorp said. "Fourteenth century?" he inquired of himself; "that means thirteen hundred so-and-so? Yes, that is the Middle Ages, the way the books say; and I can more or less recognize in this thing the conception I have been getting of them lately. I never knew anything about the Middle Ages before, myself, being on the technical side. But up here they have been brought home to me in various ways. There was no economic doctrine of society then, that's plain enough. What is the name of the artist?"

Naphta shrugged his shoulders.

"What does it matter?" he said. "We should not ask — for in the time when it was made they never did. It was not created by some wonderful and well-advertised single genius. It is an anonymous product, anonymous and communal. Moreover, it is

very advanced Middle Ages — Gothic, *signum mortificationis.* No more of the palliating and beautifying that the Roman epoch thought proper to a depiction of the Crucifixion: here you have no royal crown, no majestic triumph over martyrdom and the world. It is the most utter and radical declaration of submission to suffering and the weakness of the flesh. Pessimistic and ascetic — it is Gothic art alone which is truly that. You are probably not familiar with the work of Innocent III, *De miseria humanæ conditionis:* an exceedingly witty piece of writing — it was written at the end of the twelfth century, but this was the earliest art to furnish an illustration to it."

Hans Castorp heaved a deep sigh. "Herr Naphta," he said, "every word you say interests me enormously. '*Signum mortificationis*' — is that right? I'll remember it. 'Anonymous and communal' — and that will take some thinking about too. You are quite right in assuming I don't know the work of that pope — I take it Innocent III *was* a pope? Did I understand you to say it is witty and ascetic? I must confess I should never have thought the two things went hand in hand; but when I put my mind to it, of course it is obvious that a discourse on human misery gives one a good chance to poke fun at the things of the flesh. Is the work obtainable? Perhaps if I got up my Latin I could read it."

"I have it here," Naphta said, motioning with his head toward one of the bookcases. "It is at your service. But shall we not sit down? You can look at the *pietà* from the sofa. Tea is just coming in."

The little servant was fetching the tea, also a charming silver-bound basket containing slices of layer cake. And behind him, on the threshold, who should stand, on winged feet, wreathed in his subtle smile, and exclaiming: "*Sapperlot!*" and "*Accidente*" — who, indeed, but the lodger from upstairs, Herr Settembrini, dropped in to keep them company? From his little window, he said, he had seen the cousins enter, and made haste to finish the page of the encyclopædia which he had at the moment in hand, in order to beg an invitation. Nothing more natu-

ral than his coming: it was justified by his old acquaintance with the Berghof guests, no less than by his relations with Naphta, which, despite deep-seated divergences of opinion, were lively on both sides, the host accepting his presence as a thing of course. All this did not prevent Hans Castorp from getting two impressions from his advent, one as clearly as the other: first, that Herr Settembrini had come to prevent them — or rather him — from being alone with little Naphta, and to establish, as it were, a pedagogic equilibrium; second, that Herr Settembrini did not object the least in the world, but rather the contrary, to exchanging his room in the loft for a sojourn in Naphta's fine and silken chamber, nor to taking a good and proper tea. He rubbed together his small yellow hands, with their line of hair running down the back from the little finger, before he fell to, with unmistakable and outspoken relish upon the layer cake, which had a chocolate filling.

The conversation continued on the subject of the *pietà*, Hans Castorp holding it to the point with look and word, and turning to the humanist as though to put him in critical rapport with the work of art. Herr Settembrini's aversion was obvious in the very air with which he turned towards it — for he had originally sat down with his back to that corner of the room. He was too polite to express all he felt, and confined himself to pointing out certain defects in the physical proportions of the work, offences against nature, which were far from working upon his emotions, because they did not spring from archaic ineptitude, but from deliberate bad intent — a fundamentally opposed principle. — In which latter statement Naphta maliciously concurred. Certainly, there was no question of technical lack of skill. What we had here was conscious emancipation from the natural, a contempt for nature manifested by a pious refusal to pay her any homage whatever. Whereupon Settembrini declared that disregard of nature and neglect of her study only led men into error. He characterized as absurd the formlessness to which the Middle Ages and all periods like them had been a prey, and began, in sounding words, to exalt the Græco-Roman heritage, class-

icism, form, and beauty, reason, the pagan joy of life. To these things and these alone, he said, was it given to ameliorate man's lot on earth. Hans Castorp broke in here. What, he asked, about Plotinus, then, who was known to have said that he was ashamed of having a body? Or Voltaire, who, in the name of reason, protested against the scandalous Lisbon earthquake? Were they absurd? Perhaps. Yet it seemed to him, as he thought about it, that what one characterized as absurd might also be thought of as intellectually honourable; from which it would follow that the absurd hostility to nature evinced by Gothic art, when all was said and done, was as fine in its way as the gestures of Plotinus or Voltaire, since it testified to the selfsame emancipation, the same indomitable pride, which refused to abdicate in favour of blind natural forces ——

Naphta burst out laughing. He sounded more than ever like a cracked plate and ended in a fit of coughing.

Settembrini said floridly to Hans Castorp: "Your brilliance is almost a discourtesy to our host, since it makes you appear ungrateful for this delicious cake. But I don't know that gratitude is your strong point. The kind I mean consists in making a good use of favours received."

As Hans Castorp looked rather mortified, he added in his most charming manner: "We all know you for a wag, Engineer: but your sly quips at the expense of the true, the good, and the beautiful will never make me doubt your fundamental love of them. You are aware, of course, that there is only one sort of revolt against nature which may be called honourable; that which revolts in the name of human beauty and human dignity. All others bring debasement and degradation in their train, even when not directed to that end. And you know, too, what inhuman atrocities, what murderous intolerance were displayed by the century to which the production behind me owes its birth. Look at that monstrous type, the inquisitor — for instance, the sanguinary figure of Conrad von Marburg — and his infamous zeal in the persecution of everything that stood in the way of supernatural domination! You are in no danger of acclaiming

the sword and the stake as instruments of human benevolence! "

" Yet in its service," countered Naphta, " laboured the whole machinery by means of which the Holy Office freed the world of undesirable citizens. All the pains of the Church, even the stake, even excommunication, were inflicted to save the soul from everlasting damnation — which cannot be said of the mania for destruction displayed by the Jacobins. Permit me to remark that any system of pains and penalties which is not based upon belief in a hereafter is simply a bestial stupidity. And as for the degradation of humanity, the history of its course is precisely synchronous with the growth of the bourgeois spirit. Renaissance, age of enlightenment, the natural sciences and economics of the nineteenth century, have left nothing undone or untaught which could forward this degradation. Modern astronomy, for example, has converted the earth, the centre of the All, the lofty theatre of the struggle between God and the Devil for the possession of a creature burningly coveted by each, into an indifferent little planet, and thus — at least for the present — put an end to the majestic cosmic position of man — upon which, moreover, all astrology bases itself."

" For the present? " Herr Settembrini asked, threateningly. His own manner of speaking had something in it of the inquisitor waiting to pounce upon the witness so soon as he shall have involved himself in an admission of guilt.

" Certainly. For a few hundred years, that is," assented Naphta, coldly. " A vindication, in this respect, of scholasticism is on the way, is even well under way, unless all signs fail. Copernicus will go down before Ptolemy. The heliocentric thesis is meeting by degrees with an intellectual opposition which will end by achieving its purpose. Science will see itself philosophically enforced to put back the earth in the position of supremacy in which she was installed by the dogma of the Church."

" What? What? Intellectual opposition? Science philosophically enforced? What sort of voluntarism is this you are giving vent to? And what about pure knowledge, what about science?

What about the unfettered quest for truth? Truth, my dear sir, so indissolubly bound up with freedom, the martyrs in whose cause you would like us to regard as criminals upon this planet but who are rather the brightest jewels in her crown? "

Herr Settembrini's question, and its delivery, were prodigious. He sat very erect, his righteous words rolled down upon little Naphta, and he let his voice swell out at the end, so that one could tell how sure he was his opponent could only reply with shamefaced silence. He had been holding a piece of layer cake between his fingers, but now he laid it back on his plate, as if loath to bite into it after launching his question.

Naphta responded, with disagreeable composure: " My good sir, there is no such thing as pure knowledge. The validity of the Church's teaching on the subject of science, which can be summed up in the phrase of Saint Augustine: *Credo, ut intellegam:* I believe, in order that I may understand, is absolutely incontrovertible. Faith is the vehicle of knowledge, intellect secondary. Your pure science is a myth. A belief, a given conception of the universe, an idea — in short, a will, is always in existence; which it is the task of the intellect to expound and demonstrate. It comes down every time to the *quod erat demonstrandum.* Even the conception of evidence itself, psychologically speaking, contains a strong element of voluntarism. The great schoolmen of the twelfth and thirteenth centuries were agreed that what is false in theology cannot be true in philosophy. We can, if you like, leave theology out of the argument; but a humanity, a cultural conception, which refuses to recognize that what is philosophically false cannot be scientifically true, is not worthy the name. The accusation of the Holy Office against Galileo stated that his thesis was philosophically absurd. A more crushing arraignment could not well be."

" Aha! The reasoning of our great genius turned out in the long run to have the greater validity! No, let us be serious, *Professore!* Answer me this, answer me in the presence of these two young listeners: Do you believe in truth, in objective, scientific truth, to strive after the attainment of which is the highest

law of all morality, and whose triumphs over authority form the most glorious page in the history of the human spirit? "

Hans Castorp and Joachim — the first faster than the second — turned their heads from Settembrini to Naphta.

Naphta replied: " There can be no such triumphs as those you speak of; for the authority is man himself — his interests, his worth, his salvation — and thus between it and truth no conflict is possible. They coincide."

" Then truth, according to you —— "

" Whatever profits man, that is the truth. In him all nature is comprehended, in all nature only he is created, and all nature only for him. He is the measure of all things, and his welfare is the sole and single criterion of truth. Any theoretic science which is without practical application to man's salvation is as such without significance, we are commanded to reject it. Throughout the Christian centuries it was accepted fact that the natural sciences afforded man no edification. Lactantius, who was chosen by Constantine the Great as tutor to his son, put the position very clearly when he asked in so many words what heavenly bliss he could attain by knowing the sources of the Nile, or the twaddle of the physicists anent the heavenly bodies. Answer him if you can! Why have we given the Platonic philosophy the preference over every other, if not because it has to do with knowledge of God, and not knowledge of nature? Let me assure you that mankind is about to find its way back to this point of view. Mankind will soon perceive that it is not the task of true science to run after godless understanding; but to reject utterly all that is harmful, yes, even all that ideally speaking is without significance, in favour of instinct, measure, choice. It is childish to accuse the Church of having defended darkness rather than light. She did well, and thrice well, to chastise as unlawful all unconditioned striving after the ' pure ' knowledge of things — such striving, that is, as is without reference to the spiritual, without bearing on man's salvation; for it is this unconditioned, this a-philosophical natural science that always has led and ever will lead men into darkness."

"Your pragmatism," Settembrini responded, "needs only to be translated into terms of politics for it to display its pernicious character in full force. The good, the true, and the just, is that which advantages the State: its safety, its honour, its power form the sole criterion of morality. Well and good. But mark that herewith you fling open the door for every sort of crime to enter; while as for human truth, individual justice, democracy, you can see what will become of them ——"

"If I might be permitted," Naphta interpolated, "to introduce a little logic into the premisses, I should state the question thus: either Ptolemy and the schoolmen were right, and the world is finite in time and space, the deity is transcendent, the antithesis between God and man is sustained, and man's being is dual; from which it follows that the problem of his soul consists in the conflict between the spiritual and the material, to which all social problems are entirely secondary — and this is the only sort of individualism I can recognize as consistent — or else, on the other hand, your Renaissance astronomers hit upon the truth, and the cosmos is infinite. Then there exists no suprasensible world, no dualism; the Beyond is absorbed into the Here, the antithesis between God and nature falls; man ceases to be the theatre of a struggle between two hostile principles, and becomes harmonious and unitary, the conflict subsists merely between his individual and his collective interest; and the will of the State becomes, in good pagan wise, the law of morality. Either one thing or the other."

"I protest!" cried Settembrini, holding his tea-cup outstretched at arm's length toward his host. "I protest against the imputation that the modern State means the subjugation of the individual to evil ends! I protest against the dilemma in which you seek to place us, between Prussianism and Gothic reaction! Democracy has no meaning whatever if not that of an individualistic corrective to State absolutism of every kind. Truth and justice are the immediate jewels of personal morality. If, at times, they may appear to stand counter, even to be hostile, to the interests of the State, they may do so while all the

time holding before their eyes her higher, yes, let us boldly say, her spiritual weal. To find in the Renaissance the origin of State-worship — what bastard logic! The achievements wrung from the past — I use the word literally, my dear sir — wrung from the past by the Renaissance and the intellectual revival are personality, freedom, and the rights of man."

The listeners heaved each a deep sigh — they had been holding their breaths during Herr Settembrini's great replication. Hans Castorp did not let himself go altogether, yet could not refrain from slapping the edge of the table with his hand. "Magnificent," he said, between clenched teeth. Joachim too evinced lively approval, despite the word Herr Settembrini had let fall about Prussianism. Both of them turned toward the antagonist who had just suffered this crushing rebuff — Hans Castorp with such eagerness that he fell unconsciously into the very posture he had taken at the pig-drawing, his elbows on the table and his chin in his palm, and peered in suspense into Herr Naphta's face.

And Naphta sat there, tense and motionless, his lean hands in his lap. He said: "I try to introduce a little logic into the debate, and you answer me with lofty sentiments. I was already tolerably well aware that what is called liberalism — individualism, the humanistic conception of citizenship — was the product of the Renaissance. But the fact leaves me entirely cold, realizing as I do, that your great heroic age is a thing of the past, its ideals defunct, or at least lying at their latest gasp, while the feet of those who will deal them the *coup de grâce* are already before the door. You call yourself, if I am not mistaken, a revolutionist. But you err in holding that future revolutions will issue in freedom. In the past five hundred years, the principle of freedom has outlived its usefulness. An educational system which still conceives itself as a child of the age of enlightenment, with criticism as its chosen medium of instruction, the liberation and cult of the ego, the solvent of forms of life which are absolutely fixed — such a system may still, for a time, reap an empty rhetorical advantage; but its reactionary character is,

to the initiated, clear beyond any doubt. All educational organizations worthy of the name have always recognized what must be the ultimate and significant principle of pedagogy: namely the absolute mandate, the iron bond, discipline, sacrifice, the renunciation of the ego, the curbing of the personality. And lastly, it is an unloving miscomprehension of youth to believe that it finds its pleasure in freedom: its deepest pleasure lies in obedience."

Joachim sat up straight. Hans Castorp reddened. Herr Settembrini excitedly twisted his fine moustache.

"No," Naphta went on. "Liberation and development of the individual are not the key to our age, they are not what our age demands. What it needs, what it wrestles after, what it will create — is Terror."

He uttered the last word lower than the rest; without a motion of his body. Only his eye-glasses suddenly flashed. All three of them, as they heard it, jumped, even Herr Settembrini, who, however, promptly collected himself and smiled.

"And may one ask," he queried, "whom, or what — you see I am all question, I ask even how to ask — whom, or what you envisage as the bringer of this — this — I repeat the word with some unwillingness — this Terror?"

Naphta sat motionless, flashing like a drawn blade. He said: "I am at your service. I believe I do not err in assuming our agreement in the conception of an original ideal state of man, a condition without government and without force, an unmeditated condition as the child of God, in which there was neither lordship nor service, neither law nor penalty, nor sin nor relation after the flesh; no distinction of classes, no work, no property: nothing but equality, brotherhood, and moral perfectitude."

"Very good. I agree," declared Settembrini. "I agree with everything except the relations after the flesh, which obviously must at all times have subsisted, since man is a highly developed vertebrate, and, like other creatures of his kind ——"

"As you like. I am merely stating our fundamental agreement

with respect to the original, paradisiacal state of man, his freedom from law, and his unmediated relation with God, which state was lost to him by his fall. I believe we may go side by side for another few steps of the way: in that we both explain the State as a social contract, taking account of the Fall and entered into as a safeguard against evil, and that we both see in it the origin of sovereign power ——"

"*Benissimo!*" cried Settembrini. "Social contract — why, that is Enlightenment, that is Rousseau. I had no idea ——"

"One moment, pray. We part company here. All power and all control was originally vested in the people, who made it over, together with the right to make laws, to their princes. But from this your school deduces in the first instance the right of the people to revolt from the monarchy. Whereas we, on the contrary ——"

"We?" thought Hans Castorp, breathlessly. "Who are 'we'? I must certainly ask Settembrini afterwards, whom he means by 'we.'"

"We, for our part," Naphta was saying, "perhaps no less revolutionary than you, have consistently deduced the supremacy of the Church over the secular power. The temporal nature of the power of the State is, as it were, written on its forehead; but even if it were not, it would be enough to point to the historical fact that its authority goes back to the will of the people, whereas that of the Church rests upon the divine sanction, to establish its character as a device which, if not precisely contrived by the power of evil, is nevertheless a faulty and inadequate makeshift."

"The State, my dear sir ——"

"I am acquainted with your views on the subject of the national State. As your Virgil has it: 'Fatherland-love conquers all, and hunger unsated for glory.' You add the corrective of a somewhat liberal individualism — that is democracy, but it leaves quite untouched your fundamental relation to the State. That the soul of democracy is the power of money, apparently does not impugn it — or would you deny the fact? Antiquity

was capitalistic, because of its State cult. The Christian Middle Ages clearly recognized the inherent capitalism of the secular State: 'Money will be emperor' is a prophecy made in the eleventh century. Would you deny that it has now literally come to pass, and with it the utter bedevilment of life in general?"

"My dear friend, you have the floor. I am only eager to make the acquaintance of the Great Unknown, the bringer of the Terror."

"A perilous curiosity on your part, as the spokesman of a class of society which has acted as the standard-bearer of freedom — considering it is that very freedom that has dragged the world to the brink of destruction. Your goal is the democratic Imperium, the apotheosis of the principle of the national State in that of the universal, the World-State. And the emperor of this World-State? Your Utopia is monstrous — and yet, at this point, we find ourselves to a certain extent again on common ground. For your capitalistic world-republic is, in truth, transcendental in character; the World-State is the secular State transcended; and we unite in the faith that the final, perfected State, lying dim upon the far horizon, should correspond to man's orginal, primitive perfection. Since the time of Gregory the Great, the founder of the State of God, the Church has always regarded it as her task to bring mankind back under the divine guidance. Gregory's claim to temporal power was put forward not for its own sake, but rather because his delegated dictatorship was to be the means and the way to the goal of redemption — a transitional stage between the pagan State and the heavenly kingdom. You have spoken to your pupils here of the bloody deeds of the Church, her chastisements and her intolerance; very foolishly so, for it stands to reason that the zeal of the godly cannot be pacifistic in character — Gregory himself said: 'Cursed be the man who holds back his sword from the shedding of blood.' That power is evil we know. But if the kingdom is to come, then it is necessary that the dualism between good and evil, between power and the spirit, here and hereafter, must be for the time abrogated to make way for a single prin-

ciple, which shall unify asceticism and domination. This is what I mean by the necessity for the Terror."

"But the standard-bearer, the standard-bearer?"

"Do you still ask? Is your Manchester liberalism unaware of the existence of a school of economic thought which means the triumph of man over economics, and whose principles and aims precisely coincide with those of the kingdom of God? The Fathers of the Church called mine and thine pernicious words, and private property usurpation and robbery. They repudiated the idea of personal possessions, because, according to divine and natural law, the earth is common to all men, and brings forth her fruits for the common good. They taught that avarice, a consequence of the Fall, represents the rights of property and is the source of private ownership. They were humane enough, anti-commercial enough, to feel that all commercial activity was a danger to the soul of man and its salvation. They hated money and finance, and called the empire of capital fuel for the fires of hell. The fundamental economic principle that price is regulated by the operation of the law of supply and demand, they have always despised from the bottom of their hearts; and condemned taking advantage of chance as a cynical exploitation of a neighbour's need. Even more nefarious, in their eyes, was the exploitation of time; the monstrousness of receiving a premium for the passage of time — interest, in other words — and misusing to one's own advantage and another's disadvantage a universal and God-given dispensation."

"*Benissimo!*" cried Hans Castorp, in his excitement, availing himself of Herr Settembrini's formula of assent. "The time — a universal, God-given dispensation! That is highly important."

"Quite," said Naphta. "Indeed, these humane spirits were revolted by the idea of the automatic increase of money; they regarded as usury every kind of interest-taking and speculation, and declared that every rich man was either a thief or the heir of a thief. They went further. Like Thomas Aquinas, they considered trade, pure and simple, buying and selling for profit,

without altering or improving the product, a contemptible occupation. They were not inclined to place a very high value on labour in and for itself, as being an ethical, not a religious concern, and performed not in the service of God, but as a part of the business of living. This being the case, they demanded that the measure of profit or of public esteem should be in proportion to the actual labour expended, and accordingly it was not the tradesman or the industrialist, but the labourer and the tiller of the soil, who were honourable in their eyes. For they were in favour of making production dependent upon necessity, and held mass production in abhorrence. Now, then: after centuries of disfavour these principles and standards are being resurrected by the modern movement of communism. The similarity is complete, even to the claim for world-domination made by international labour as against international industry and finance; the world-proletariat, which is to-day asserting the ideals of the *Civitas Dei* in opposition to the discredited and decadent standards of the capitalistic bourgeoisie. The dictatorship of the proletariat, the politico-economic means of salvation demanded by our age, does not mean domination for its own sake and in perpetuity; but rather in the sense of a temporary abrogation, in the Sign of the Cross, of the contradiction between spirit and force; in the sense of overcoming the world by mastering it; in a transcendental, a transitional sense, in the sense of the Kingdom. The proletariat has taken up the task of Gregory the Great, his religious zeal burns within it, and as little as he may it withold its hand from the shedding of blood. Its task is to strike terror into the world for the healing of the world, that man may finally achieve salvation and deliverance, and win back at length to freedom from law and from distinction of classes, to his original status as child of God."

Thus Naphta. The little group was silent. The young men looked to Herr Settembrini. It was, they felt, his affair.

He said: " Astounding. I am staggered — I admit it. I had not expected this. *Roma locuta.* Rome has spoken, and how — how has she spoken! Herr Naphta has before our eyes performed a

hieratic *salto mortale* — if the epithet is inconsistent, the inconsistency has been ' temporarily abrogated ' — oh, yes! I repeat, it is astounding. Could you conceive, Professor, of any possible criticism, if only on the score of consistency? A few minutes ago you were at pains to make comprehensible to us a Christian individualism based on the dualism of God and the world, and to prove its pre-eminence over all politically determined morality. And now you profess a socialism pushed to the point of dictatorship and terrorism. How do you reconcile the two things? "

" Opposites," said Naphta, " may be consistent with each other. It is the middling, the neither-one-thing-nor-the-other that is preposterous. Your individualism, as I have already taken the liberty of remarking, is defective. It is a confession of weakness. It corrects its pagan State morality by the admixture of a little Christianity, a little ' rights of man,' a little so-called liberty — but that is all. An individualism that springs from the cosmic, the astrological importance of the individual soul, an individualism not social but religious, that conceives of humanity not as a conflict between the ego and society, but as a conflict between the ego and God, between the flesh and the spirit — a genuine individualism like that sorts very well with the most binding communism."

" Anonymous and communal," said Hans Castorp.

Settembrini glared at him. " Be quiet, Engineer," he said, with a severity probably due to nervous irritation. " Inform yourself, but don't try to express your views. That is an answer, at least," he said, turning to Naphta again. " It gives me cold comfort, but it is an answer. Let us examine all the consequences flowing from it. Along with industry, your Christian communism would reject machinery, technique, material progress. Along with what you call trade — money and finance, which in antiquity ranked higher than agriculture and manual labour — you reject freedom. For it is clear, so clear as to be evident to the meanest intelligence, that all social relations, public and private, would be attached to the soil, as in the Middle Ages; even — I feel

some reluctance to say it — even the person of the individual. If only the soil can maintain life, then only the possession of it can confer freedom. Manual labourers and peasants, however honourable their position, if they possess no real property, can only be the property of those who do. As a matter of fact, until well on in the Middle Ages the great mass of the population, even the town-dwellers, were serfs. In the course of our discussion you have let fall various allusions to the dignity of the human being. Yet you are defending the morality of an economic system which deprives the individual of liberty and self-respect."

"About self-respect and the lack of it," responded Naphta, "there is a good deal to be said. For the moment, I should be glad if the association were to make you conceive of liberty less as a beautiful gesture and more as a serious problem. You assert that Christian morality, with all its beauty and benignity, makes for servitude. And I, on the other hand, assert that the question of freedom — the question of cities, to put it more concretely — has always been a highly ethical question, and is historically bound up with the inhuman degeneration of commercial morality, with all the horrors of modern industrialism and speculation, and with the devilish domination of money and finance."

"I must insist that you do not take refuge behind scruples and antinomies, but come out squarely where you belong, in favour of the blackest sort of reaction."

"It would be the first step toward true liberty and love of humanity to free one's mind of the flabby fear engendered by the very mention of the word reaction."

"Well, that is enough," declared Herr Settembrini, in a voice that trembled slightly, pushing away his cup and plate — they were empty by now — and rising from the satin sofa. "Enough for to-day, enough for a whole day, I should think. Our thanks, Professor, for the delicious entertainment, and for the very *spirituel* discourse. My young friends here from the Berghof are summoned by the service of the cure, and I should like,

before they go, to show them my cell up above. Come, gentlemen. *Addio, Padre!* "

Hans Castorp marked the appellation with lifted brows. So now it was *padre!* They submitted to Herr Settembrini's breaking up the little party and disposing of themselves without giving Naphta the chance to come along supposing he had been inclined. The young men in their turn thanked their host and took their leave, urged by Naphta to come again. They went with Herr Settembrini, Hans Castorp bearing with him the crumbling pasteboard volume containing *De miseria humanæ conditionis,* which his host put into his hands. The surly Lukaçek still sat on his table and sewed at the sleeved garment for the old woman. They had to pass his open door to mount the ladderlike stair to the top storey. It was, properly speaking, scarcely a storey at all, being simply a loft with naked rafters and beams inside the roof; it had the close air of a garret and smelt of warm shingles. But it was divided into two rooms, which served the republican capitalist and belletristic collaborator on the *Sociology of Suffering* as study and sleeping-cabinet. These he blithely displayed to his young friends, characterizing them as retired and cosy, in order to supply them with suitable adjectives in which to praise them, which they accordingly did. They both found his quarters charmingly cosy and retired, just as he said. They had a glimpse into the tiny sleeping-chamber, merely a short and narrow bedstead in the corner under the sloping roof, and a small drugget on the floor beside it; then they turned again to the study, which was no less sparsely furnished, but orderly to the point of formality, or even frigid. Heavy old-fashioned chairs, four in number, with rush seats, were symmetrically placed on either side the door, the divan was pushed against the wall, and a round table with a green cover held the centre of the room, upon which for all ornament — or, possibly, for refreshment, but in any case with an effect of chaste sobriety — there stood a water-bottle with a glass turned upside-down over it. Books and pamphlets leaned against each other in a little hanging shelf, and at the open window stood a high-legged, flimsy folding desk, with

a small, thick felt mat on the floor beneath it, just large enough to afford standing-room. Hans Castorp took up position here for a minute to try what it was like. This was Herr Settembrini's workshop, where he wrote articles in belles-lettres to contribute to the encyclopædia of human suffering. The young man rested his elbows on the slanting surface of the desk, and announced that he found the little apartment very retired and cosy. Thus, he presumed, aloud, might Ludovico's father, with his long, aristocratic nose, have bent over his work at Padua — and learned that he was standing, indeed, at the very desk of the deceased scholar; nay, more, that the chairs, the table, even the water-bottle, had been his, and that the chairs had come down from the Carbonaro grandfather, the walls of whose law office at Milan they once had graced. That made a great impression on the young people; the chairs straightway began in their eyes to betray affinity with political agitation — Joachim, who had been sitting all unconscious on one, with his legs crossed, got up at once, looked at it mistrustfully, and did not sit down again. But Hans Castorp, at the elder Settembrini's desk, thought how the younger now laboured here, to mingle the politics of the grandfather and the father's humanism in a blend of literary beauty. At length they all went off together, the author having offered to see his friends to their door.

They were silent for some way; but the silence spoke of Naphta, and Hans Castorp could wait. He felt sure Herr Settembrini would mention his house-mate, had come out with them for that very purpose. He was not mistaken.

Drawing a long breath, as if to get a good start, the Italian began: "My friends, I should like to warn you."

As he paused, after that, Hans Castorp asked, affecting surprise: "Against what?" He might as well have said against whom, but expressed himself impersonally to show how completely unconscious he was of Herr Settembrini's meaning — a meaning which even Joachim perfectly comprehended.

"Against the personage whose guest we have just been," an-

swered Settembrini, "and whose acquaintance I have unwillingly been the means of your making. Chance willed it, as you saw, I could not prevent it. But the responsibility is mine, and as such I feel it. It is my duty to point out to your tender years the intellectual perils of intercourse with this man, and to beg you to keep your acquaintance with him within safe limits. His form is logic, but his essence is confusion."

"He does seem rather weird," was Hans Castorp's view. "Some of the things he said were very queer: it sounded as if he meant to say that the sun revolves round the earth." But how could they, he went on, have suspected that a friend of his, Herr Settembrini's, was an unsuitable person for them to associate with? As he himself admitted, they had made the acquaintance through him, had met the man first in his company, and seen that the two walked and took tea together. Surely that must mean ——

"Of course, Engineer, of course." Herr Settembrini's voice was full of mild resignation, it even trembled. "I am open to this rejoinder, and so you make it. Good. I am quite ready to accept the responsibility. I live under the same roof as this man, our meetings are unavoidable, one word leads on to another, an acquaintance is formed. Herr Naphta is a person of most unusual mental powers. He is by nature discursive, and so am I. Condemn me if you will — I avail myself of the opportunity to cross swords with an antagonist who is after all my equal. I have no one else — anywhere. — In short, it is true that I visit him and he me, we take walks together. We dispute. We quarrel, nearly every day, till we draw blood; but I confess the contrariness and mischievousness of his ideas but render our acquaintance the more attractive. I need the friction. Opinions cannot survive if one has no chance to fight for them — and I am only confirmed in mine. How could you assert so much of yours, Lieutenant, or you, Engineer? You are defenceless against intellectual sophistry, you are exposed to danger from the influence of this half fanatical, half pernicious quackery — danger to the intellect and to the soul."

Hans Castorp rejoined that it was probably all true; he and his cousin were naturally more or less prone to such dangers — it was the same old story about the delicate child of life, he understood perfectly. But on the other hand, one might cite Petrarch and his maxim, which was familiar to Herr Settembrini. And after all it was worth listening to, all that Naphta had to say. One must admit that that about the communistic period, when no one would be allowed to receive interest, was first-rate; also some of the things he said about education which he, Hans Castorp, would probably never otherwise have got to hear.

Settembrini compressed his lips, and Hans Castorp hastened to say that, as for his own attitude, it was of course entirely non-partisan; he only meant that he had enjoyed hearing what Naphta had to say about the deepest desire of youth. "But do explain this one thing to me," he went on. "This person — I call him that by way of showing my detachment, and that I don't by any means altogether agree with all he says, but am inclined to make important reservations ——"

"And very rightly so," cried Settembrini gratefully.

"— He had a great deal to say against money, the soul of the State, as he expressed himself, and against property-holding, which he considers thievery; in short, against the capitalistic system, which he called, if I remember rightly, fuel for the fires of hell, or something like that. He sang the praises of the Middle Ages for forbidding the taking of interest. And all the time the man himself must have, if I may say so — you get such a surprise when you first enter his room and see all that silk ——"

"Ah, yes," smiled Settembrini, "the taste is very characteristic of him."

"— the beautiful old furniture," Hans Castorp went on, "the *pietà* out of the fourteenth century, the Venetian lustre, the little page in livery — and such a lot of chocolate layer cake, too — he must personally be pretty well off, I should think ——"

"Herr Naphta," Settembrini answered, "is, personally, as little of a capitalist as I am."

"But?" queried Hans Castorp. "There is a but in your tone, Herr Settembrini."

"Well, those people never let anyone lack who belongs to them."

"Those people?"

"The Fathers."

"Fathers? What Fathers?"

"Why, Engineer, I mean the Jesuits."

A pause ensued. The cousins displayed the greatest astonishment. Hans Castorp cried out: "What! Good Lord! — you can't mean it! You don't mean to say the man is a Jesuit!"

"You have guessed aright," Herr Settembrini said with punctilio.

"I never in all my life — who would ever think of such a thing? So that is why you called him *padre!*"

"That was a polite exaggeration," Settembrini answered. "Herr Naphta is not a Father. His illness is to blame for his not having got that far. But he has finished his noviciate and taken his first vows. The state of his health obliged him to give up his theological studies, after which he spent some years in a school belonging to the Society, where he acted as prefect and preceptor of the younger pupils. That was in sympathy with his pedagogic leanings, and he continues in the same line up here, by teaching Latin at the Fridericianum. He has been here five years. When, or if, he can leave this place, remains in doubt. But he belongs to the Society, and even if the bond were a looser one than it is, he would never want for anything. As I told you, he is personally poor; that is to say, without possessions. That is the rule of the Society; which, however, commands immense riches, and, as you saw, looks well after its own."

"Thunder — and lightning!" Hans Castorp said. "And I never even knew that such things existed any more! A Jesuit! Well, well! But do tell me — if he is so well looked after by

those people, why in the world does he live — I don't mean to say a word about your lodgings, Herr Settembrini, and you are certainly charmingly fixed, at Lukaçek's, it is so retired and cosy there; but I mean, if Naphta really has such a pile as that, to speak vulgarly, why doesn't he take another apartment, in a better house, more stately, with a proper entrance and large rooms? There is something secret and suspicious-looking about him, there in that hole, with all that silk ——"

Settembrini shrugged his shoulders.

"He is probably guided by considerations of taste and tact," he said. "I imagine he salves his anti-capitalistic conscience by living in a poor house, and indemnifies himself by living in the style he keeps. And I should say that discretion plays some rôle in the affair too. No use advertising to all the world how well the Devil takes care of his own. He shows an unpretentious façade, and behind it gives free rein to tastes such as a prince of the Church ——"

"Extraordinary!" Hans Castorp said. "It is all perfectly new and astonishing to me — I am free to confess. Why, Herr Settembrini, we are really very much indebted to you for this new acquaintance. Many a time and oft we shall be going down to pay him a visit — I am sure of that. Such discourse does wonders in the way of enlarging the horizon — it gives one glimpses into a world the existence of which one never dreamed. A proper Jesuit! When I say proper, the adjective stands for all that passes through my mind as I say it. I mean, is he a real, actual Jesuit? I know you mean a person can't be proper with the Devil supporting him from behind; but what *I* mean is, is he proper *as a Jesuit?* That is what I am thinking. He said certain things — you know the ones I mean — about modern communism, and the religious zeal of the proletariat, and not withholding its hand from bloodshed — I won't discuss them further, but surely your grandfather, with his citizen's pike, was a perfect ewe lamb by comparison — please forgive my language. Is that allowed? Do his authorities stand for it? Is that the doctrine of the Roman Church, which all the religious societies all over the world prop-

agate by means of intrigue, or so they say? Isn't it — what is the word? — heretical, abnormal, incorrect? *Those* are the things I am thinking about Herr Naphta — and I should be pleased to have your opinion on them."

Settembrini smiled.

"Very simple. Herr Naphta is, of course, first of all a Jesuit. He is that always, and before everything else. But he is also a man of intellect — or I should not be seeking his society — and as such he is always searching for new combinations, new associations and adaptations, new shades of meaning proper to the time. You saw how he surprised even me by his theories. He had never gone so far with me before. I made use of the very evident stimulus of your presence to stir him up to the point of saying his last word on a certain subject. It sounded ridiculous enough, monstrous enough ——"

"Yes, yes; but tell me, why did he never become a Father? He was old enough, wasn't he?"

"I did tell you — it was his illness prevented him."

"Well, but don't you think — if he is first a Jesuit and second a man of intellect, always making new combinations — don't you think this second, added characteristic has to do with his illness?"

"What do you mean by that?"

"I only mean — look: he has a moist spot, and that hinders him from becoming a Father. But his combinations would probably have hindered him anyhow, and so, in a certain way, the spot and the combinations hang together. In his way he too is a sort of delicate child — a *joli jésuite* with a *petite tache humide*."

They had reached the sanatorium, but stood in a little group on the terrace before the house talking still awhile before parting, attended by a few guests who happened to be lounging there. Herr Settembrini said: "I repeat, my young friends — I warn you. I cannot prevent you from cultivating the acquaintance now it is made, if curiosity leads you to do so. But arm yourselves, arm your hearts and minds with suspicion, oppose

him with a critical spirit. I will characterize this man for you with a single word. He is a voluptuary."

The cousins made astonished faces. Hans Castorp asked: "A — what? But he is a member of a Society. They have to take certain vows, I have always supposed — and then he is such a poor creature physically, so ——"

"You are talking rubbish, Engineer," Settembrini interposed. "It has nothing to do with physical insufficiency; while as for the vows you speak of, there are always reservations. I was speaking in a broader, more intellectual sense, your comprehension of which I felt I might presume upon, by now. You probably remember my visiting you one day in your room — it was long ago, frightfully long ago — you had just finished your three weeks in bed, after being received into the sanatorium."

"Of course. You came in at dusk, and turned on the light — I remember it as if it were yesterday ——"

"Good. We fell into talk, as we have often done, I rejoice to say, and upon somewhat elevated subjects. We spoke, I believe, of life and death: of the dignity of death in so far as it is the condition and appurtenance of life, and the grotesqueness into which it declines so soon as the mind erects it into an independent principle. Young men," went on Herr Settembrini, standing close to the two, with the thumb and middle finger of his left hand splayed out like a fork, as if to collect their attention, while he raised the forefinger of his right in warning, "imprint it upon your minds: the mind is sovereign. Its will is free, it conditions the moral world. Let it once dualistically isolate death, and death will become, in actual fact, *actu*, by this mental act of will, you understand me, a power in itself, the power opposed to life, the inimical principle, the great temptation; whose kingdom is the kingdom of the flesh. You ask me why of the flesh? I answer you: because it unlooses and delivers, because it is deliverance — yet not deliverance *from* evil, but deliverance *by* evil. It relaxes manners and morals, it frees man from discipline and restraint, it abandons him to lust. If I warn you against this man, whose acquaintance with you I have unwill-

ingly brought about, if I exhort you to go thrice-armed with a critical spirit in all your dealings with him, it is because all his thoughts are voluptuous, and stand under the ægis of death — and death is the most dissolute of powers, as I told you then, Engineer — I well remember my words, for I never fail to retain in my mind any good and telling phrase I may have chanced to avail myself of — a power hostile to civilization and progress, to work and to life, against whose mephitic breath it is the noblest task of the teacher to shield the mind of youth."

Who could talk more beautifully than Herr Settembrini, who clearer, or in better-rounded periods? Hans Castorp and Joachim Ziemssen thanked him most warmly for all he had said, and mounted the Berghof steps, while Herr Settembrini betook himself once more to his humanistic writing-desk, in the storey above Naphta's silken cell.

This first visit of the cousins to Naphta, whose course we have described, was followed by two or three others; one, even, in the absence of Herr Settembrini. All of them afforded young Hans Castorp much food for thought, when, in his blue-blossoming retreat, with the image of the human form divine, called *Homo Dei*, hovering before his mind's eye, he sat and " took stock."

CHOLER. AND WORSE

August arrived, and with its entry slipped past the anniversary of our hero's arrival in these parts. So much the better when it was gone — young Hans Castorp had scarcely looked forward to it with pleasure. And that was the rule. The anniversary was not popular. The old inhabitants passed it by without thought; and — though in general they seized on every pretext for jollification, and took occasion to celebrate their own private anniversaries in addition to these that accented the recurrent rhythm of the year; making merry with popping of corks in the restaurant, over birthdays, general examinations, imminent departures whether " wild " or sanctioned, and the like —

they accorded to the anniversary of arrival no other attention than that of a profound silence. They let it slip past, perhaps they actually managed to forget it, and they might be confident that no one else would remember. They set store by a proper articulation of the time, they gave heed to the calendar, observed the turning-points of the year, its recurrent limits. But to measure one's own private time, that time which for the individual in these parts was so closely bound up with space — that was held to be an occupation only fit for new arrivals and short-termers. The settled citizens preferred the unmeasured, the eternal, the day that was for ever the same; and delicately each respected in others the sentiment he so warmly cherished himself. To say to anybody that this day three years ago was the day of his arrival, that would have been considered brutal, in consummately bad taste — it simply never happened. Even Frau Stöhr, whatever her lacks in other respects, was far too tactful and well disciplined to let it slip out. Certainly she united great ignorance with her infected and feverish physical state. Recently at table she had alluded to the "affectation" of the tip of her lung; and the conversation having taken a historical turn, she explained that dates were her "ring of Polycrates" — a remark which made her hearers stare. But it was unthinkable that she should remind young Ziemssen his year would be up in February — though she had very likely thought of it. For the unhappy creature's head was full of useless baggage, and she loved to keep track of other people's affairs. But the tradition of the place held her in check.

Thus also on Hans Castorp's anniversary. She may have even tried to nod at him meaningfully, at table; but encountering a vacant stare dexterously withdrew. Joachim too had kept silence, though he probably had clearly in mind the date on which he had fetched the guest from the Dorf station. Joachim was ever by nature taciturn; had always talked less than his cousin, even before they came up here — there had never been any comparison between him and the humanists and controversialists of their acquaintance — and in these days his silence had assumed

heroic proportions, only monosyllables passed his lips. His manner, however, spoke volumes. It was plain that in his mind the Dorf station was associated with another order of ideas than those of arrival or meeting people. He was conducting a lively correspondence with the flat-land; his resolve was ripening, his preparations drawing to a head.

July had been warm and bright. But with August bad weather set in, cloudy and damp; with first a sleety drizzle and then actual snow. And it lasted — with interludes of single resplendent days — all through the month, and on into September. At first the rooms held the warmth of the summery period just past: they stood at fifty degrees, which passed for comfortable. But it grew rapidly colder; there were rejoicings when the snowfall whitened the valley, for the sight of it — the sight alone, for the mere drop in the temperature would not have sufficed — compelled the management to heat, first the dining-room, then the chambers as well; so that when one rolled out of the rugs, at the end of a rest period, and re-entered one's chamber, one might warm one's stiffened fingers against the hot pipes, though the dry air these gave out did accentuate the burning in the cheeks.

Was it winter again? Almost the senses thought so. On every hand were loud complaints, that they had been cheated out of their summer; though they had really cheated themselves, abetted by conditions both natural and artificial, and by a consumption of time-units reckless alike within and without. Reason was aware that fine autumnal weather was certain to follow, there would be a succession of brilliant days each outvying the other, and so fine that one might still honour them with the name of summer, save for the flatter arc the sun made in its course, and its earlier setting. But the effect of the winter landscape on the spirit was stronger than the power of such consolatory thoughts. The cousins would stand at the closed door into the balcony, and look out with loathing into the whirl of flakes — it was Joachim who stood thus, and in a suppressed voice he said: "So that's to begin all over again, is it?"

From behind him in the room Hans Castorp responded:

"That would be rather early — surely it can't be settling down to winter already — but it has a terribly final look. If winter consists in darkness and cold, snow and hot pipes, then there's no denying it's winter again. And when you think we'd just finished with it and that the snow only just melted — at least, it seems that way, doesn't it, as though spring were only just over — well, it gives one a turn, I will say. It is actually a blow to one's love of life — let me explain to you how I mean. I mean the world as normally arranged is conducive to man's needs and his pleasure in life — isn't that so? I won't go so far as to say that the whole natural order of things, for instance the size of the earth, the time it takes to revolve on its axis and about the sun, the division between day and night, summer and winter — in short, the whole cosmic rhythm, if you like to call it that — was especially arranged for our use and behoof; that would be cheek, I suppose, and simple-minded into the bargain. It would be teleological reasoning, as the philosophers express it. No, it would be truer to say that our needs are — thank God that it should be so — in harmony with the larger, the fundamental facts of nature. I say thank God, for it is really ground for praising Him. Now, when summer or winter comes along down below, the past summer or winter is far enough in the past to make one glad to see it again — and therein lies some of the joy we have in life. But up here this order and harmony are destroyed: first because there are no proper seasons, as you yourself said, when I first came, but only summer days and winter days all mixed up together; and secondly, because what we spend up here isn't time at all, and the new winter, when it comes, isn't new, but the same old winter all the time. All that explains perfectly the disgust you feel when you look out at the window."

"Thanks," Joachim said. "And now that you have explained it, you feel so satisfied that you are even satisfied with the situation itself — although in all human — no!" said he. "I'm done. Fed up. It's beastly. The whole thing is just one tremendous, rotten, beastly sell; and I, for my part ——" He went

with hasty steps through the room, and shut the door angrily behind him. Unless Hans Castorp was much mistaken, there had been tears in the mild, beautiful eyes.

He left the other staggered. So long as Joachim had confined himself to putting his determination into words, his cousin had not taken it too seriously. But now that silence spoke for him, and his behaviour too, Hans Castorp was alarmed, for he saw that the military Joachim was the man to translate words into deeds — he was so alarmed that he grew pale, and his pallor was for them both. "*Fort possible qu'il va mourir,*" he thought. And that piece of third-hand information mingled itself with an old, painful, never-quite-to-be-suppressed fear, which made him say to himself: "Is it possible he could leave me alone up here — me, who only came on a visit to him? That would be crazy, horrible; at the bare thought of it I can feel my heart flutter and my cheek pale. Because *if* I am left up here — as I shall be, if he goes down, for it is out of the question for me to go with him — *if* I am left up here, it is for ever; alone I should never find my way back. Never back down to the world again. And at the thought my heart stands still."

Such the course of Hans Castorp's fearful musings. But that very afternoon, certitude was vouchsafed. Joachim declared himself, the die was cast, the bridges burnt.

They went down after tea to the basement for the monthly examination. This was the beginning of September. On entering the warm air of the consulting-room, they saw Dr. Krokowski sitting at his table, and the Hofrat, very blue in the face, leaning against the wall with his arms crossed, tapping his shoulder with the stethoscope, and yawning at the ceiling. "*Mahlzeit,* children," said he, languidly. His mood was lax, resigned and melancholic, and he had probably been smoking. There were also, however, some objective grounds for his state, as the cousins had heard: international scandal of a kind only too familiar in the establishment. A certain young girl, called Emmy Nolting, had entered House Berghof two years before in the autumn, and after a stay of some nine months departed cured. But before

September was out she had returned, saying she did not "feel well" at home. In February, with lungs from which all vestige of rhonchi had disappeared, she was sent home again — but by the middle of July was back in her place at Frau Iltis's table. This Emmy, then, had been discovered in her room at one o'clock at night in company with another sufferer, a Greek named Polypraxios, the same whose shapely legs had attracted favourable attention the night of *mardi gras* — a young chemist whose father owned dye-works in the Piræus. The discovery had been made through the jealousy of another young girl, a friend of Emmy, who had made her way to Emmy's room by the same route the Greek had taken — namely, across the balconies; and, distracted by her jealous rage, had made great outcry, so that everybody came running, and the scandal became known to the sparrows on the house-tops. Behrens had to send all three of them away; and had been at the moment going over the whole unsavoury affair with Krokowski, who had had both girls under private treatment. The Hofrat, as he examined, continued to let fall remarks, in resigned and dreary tones — for he was such a master of auscultation that he could listen to a man's inside, dictate what he heard to his assistant, and talk about something else all the time.

"Ah, yes, gentlemen," he said, "this cursed *libido!* You can get some fun out of the thing, it's all right for you. — Vesicular. — But a man in my position, verily I say unto you — dullness here — he hath his belly full. Is it my fault that pthisis and concupiscence go together — slight harshness here? I didn't arrange it that way; but before you know where you are you find yourself the keeper of a stew — restricted here under the left shoulder. We have psycho-analysis, we give the noodles every chance to talk themselves out — much good it does them! The more they talk the more lecherous they get. I preach mathematics. — Better here, the rhonchi are gone. — I tell them that if they will occupy themselves with the study of mathematics they will find in it the best remedy against the lusts of the flesh. Lawyer Paravant was a bad case; he took my advice, he is now

busy squaring the circle, and gets great relief. But most of them are too witless and lazy, God help them! — Vesicular. — You see, I know it's only too easy for young folk to go to the bad up here — I used to try to do something about these debauches. But it happened a few times that some brother or bridegroom asked me to my face what affair it was of mine — and since then I've stuck to my last. — Slight rales up on the right."

He finished with Joachim, thrust his stethoscope in the pocket of his smock, and rubbed his eyes with both huge hands, as was his habit when he had "backslidden" and become melancholy. Half mechanically, between yawns, he reeled off his patter: "Well, Ziemssen, just keep your pecker up, you'll be all right yet. You aren't like a picture in a physiology-book, there's a hitch here and there, and you haven't cleaned up your Gaffky, you've even gone up a peg or so, it's six this time — but never mind, don't pull a long face, you are better than you were when you came, I can hand it to you in writing. Just another five or six months — *monaths*, I mean. Did you know that is the earlier form of the word? I mean to say *monath*, after this ——"

"Herr Hofrat," Joachim began. He stood bare to the waist, heels together and chest out, with a determined bearing, and as mottled in the face as ever he had been that time when Hans Castorp first made observations on the pallor of the deeply tanned.

Behrens ran on without noticing: "— and if you stop another round half year and do particular pipe-clay, why, you'll be a made man, you can take Constantinople single-handed; you'll be strong enough to command a regiment of Samsons ——"

Who knows how much more nonsense he might have uttered if Joachim's unflinching determination to make himself heard had not brought him to a stand.

"Herr Hofrat," the young man said, "I should like to tell you, if you will pardon me, that I have decided to leave."

"What's that? So you want to leave? I thought you wanted to go down later as a sound man, to be a soldier."

"No, I must leave now, Herr Hofrat, in a week, that is."

"Do you mean what you say? You want to hop out of the

frying-pan into the fire? You're going to hook it? Don't you call that desertion? "

" No, Herr Hofrat, I don't look at it in that light. I must join my regiment."

" Even though I tell you I can surely discharge you in half a year, but not before? "

Joachim's bearing became even more correct. He took in his stomach, and replied, repressed and curt: " I have been here a year and a half, Herr Hofrat. I cannot wait any longer. Originally it was to have been three months. Since then it has been increased, first another three, then another six, and so on, and still I am not cured."

" Is that my fault? "

" No, Herr Hofrat. But I cannot wait any longer. If I don't want to miss my opportunity, I cannot wait to make my full cure up here. I must go down now. I need a little time for my equipment and other arrangements."

" Your family knows what you are doing — do they consent? "

" My mother — yes. It is all arranged. The first of October I join the seventy-sixth regiment as cornet."

" At all hazards? " Behrens asked, and fixed him with his bloodshot eyes.

" I have the honour," Joachim answered, his lips twitching.

" Very good, Ziemssen." The Hofrat's tone changed; he abandoned his position, he relaxed in every way. " Very well, then. Stir your stumps, go on, and God be with you. I see you know your own mind, and so much is certainly true, that it is your affair and not mine. Every pot stands on its own bottom. You go at your own risk, I take no responsibility. But good Lord, it may turn out all right. Soldiering is an out-of-doors job. It may do you good, you may come through all right."

" Yes, Herr Hofrat."

" Well, and what about your cousin, the peaceful citizen over there? He wants to go along with you, does he? "

This was Hans Castorp, who was supposed to answer. He

stood there as pale as at that first examination, which had ended by his being admitted as a patient. Now, as then, his heart could be seen hammering against his side. He said: "I should like to be guided by your opinion, Herr Hofrat."

"My opinion. Good." He drew him to him by the arm, and began to tap and listen. He did not dictate. It went rather fast. When he finished, he said: "You may go."

Hans Castorp stammered: "You — you mean — I am cured?"

"Yes, you are cured. The place above in the left lobe is no longer worth talking about. Your temperature doesn't go with it. Why you have it, I don't know. I assume it is of no further importance. So far as I am concerned, you can go."

"But — Herr Hofrat — may I ask — that is — you are perhaps not altogether serious?"

"Not serious? Why not? What do you suppose? and incidentally, what do you think of me, might I be allowed to ask? What do you take me for? A bawdy-house keeper?"

He was in a towering passion. The blood flared up in his cheeks and turned their blue to violet, his one-sided lip was wrenched so high that the canines of the upper jaw were visible. He advanced his head like a steer, with staring, bloodshot, watery eyes.

"I won't have it," he bellowed. "In the first place, I'm not the proprietor here! I'm on hire. I'm a doctor! I'm nothing but a doctor, I would give you to understand. I'm not a pimp. I'm no Signor Amoroso on the Toledo, in *Napoli bella*. I am a servant of suffering humanity! And if either one of you should perchance have conceived a different opinion of me and my character, then you can both go to the devil with my compliments — you can go to the dogs or you can turn up your toes, whichever you like, and a pleasant journey to you!"

He strode across the room and was out of the door that led to the x-ray waiting-room. It crashed behind him.

The cousins looked imploringly at Dr. Krokowski, who buried his nose in his papers. They hurried into their clothes.

On the stair Hans Castorp said: "That was awful. Have you ever seen him like that before?"

"No, not like that. But the authorities sometimes get these attacks. The important thing is to behave with dignity and let them pass over. He was irritated about the business with Polypraxios and Emmy Nolting. But did you see," Joachim went on, and the joy of having fought and won his battle mounted in him and almost took away his breath, "did you see how he gave in and showed no more fight, directly he saw I was in earnest? All one has to do is to show some pluck, and not let oneself be shouted down. Now I've even got a sort of leave — at least, he said himself I'll probably pull out of it — and I'm travelling in a week — in three weeks I'll be with the colours," he finished, altering his phrase, and confining the joy that trembled in his voice to his own affairs, without reference to Hans Castorp's.

The latter was silent. He spoke no word, either of Joachim's "leave" or his own — which might equally well have been mentioned. He made his preparations for the rest-cure, put the thermometer in his mouth, flung the camel's-hair rugs about him with swift, practised hand, the perfected technique of that consecrated art the flat-land knows not of; then he lay still, neat as a sausage-roll, in his excellent chair, in the chill dampness of the early autumn afternoon.

The rain-clouds hung low. Remnants of snow rested on the boughs of the silver fir. The banner of the establishment was furled round its staff. A low murmur of voices rose from the rest-hall, whence last year, at much about this time, the voice of Herr Albin had risen to Hans Castorp's ear. The cure was going on, the patients sat there with soon-chilled faces and finger-tips. To him all this was long-established habit, the inevitable course of life; he knew the gratitude of the settled patient for the blessing of being able to lie, snugly ensconced, and think everything over at leisure.

So it was settled, Joachim was to go. Rhadamanthus had released him; not *rite*, not with a clean bill of health, yet half approvingly, on the ground, and in recognition, of his constant

spirit. He would go down: first with the narrow-gauge road as far as Landquart, then to Romanshorn, then across the wide, bottomless lake, over which in the legend the rider rode, across all Germany, and home. He would stop there, in the valley world, among men with no notion of the way to live, ignorant of "measuring" and of the whole ritual of rug-wrapping, of fur sleeping-sacks, of the three daily walks, of — it was hard to say, hard to count all the things of which those down below stood in blank ignorance; but the mere picture of Joachim, after a year and a half up here, living in the darkness of that flat-landish incomprehension — a picture only of Joachim, with hardly the faintest hypothetical reference to Hans Castorp himself — so bewildered the young man that he closed his eyes and waved it away with a motion of the hand, murmuring: "Impossible!"

And since it was impossible, he would live on up here, alone, without Joachim? Yes, it came to that. How long? Until Behrens discharged him cured — in earnest, that is, not as he had to-day. But that was so indefinite a time-limit that he could no more prophesy it than could Joachim, on a like occasion long ago. Again, would the impossible by then have become any more possible? On the contrary. Joachim's rash departure did — in honesty — offer his cousin a support, now, before the impossible should become utterly so, a guide and companion on a path which of himself he would never, never find again. Ah, if one consulted humanistic pedagogy, how humanistic pedagogy would adjure him to take the hand and accept the offered guidance! But Herr Settembrini was only a representative — of things and forces worth hearing about, it was true, but not the only forces there were. And with Joachim it was the same. He was a soldier. He was leaving — almost at the very time set for the return of the high-breasted one, for it was known that she would return in October. While the departure of the civilian Hans Castorp became impossible precisely because he had to wait for Clavdia Chauchat, whose return, as yet, was not even thought of. "I don't look at it in that light," Joachim had an-

swered when Rhadamanthus talked about desertion — though as far as Joachim was concerned that had probably only been some of the Hofrat's melancholic maundering. But for him, the civilian, the thing was different. For him — ah, here was the right idea, the thought which he had set himself to evolve, as he lay out in the cold and damp — for him the real desertion would lie in his taking advantage of the occasion to dash off unlawfully — or half unlawfully — to the flat-land. It would be the abandonment of certain comprehensive responsibilities which had grown up out of his contemplation of the image called *Homo Dei;* it would be the betrayal of that appointed task of "stock-taking," that hard and harassing task, which was really beyond the powers native to him, but yet afforded his spirit such nameless and adventurous joys; that task it was his duty to perform, here in his chair, and up there in his blue-blossoming retreat.

He tore the thermometer out of his mouth, violently as never before save when the Oberin had sold him the toy and he had first used it. He looked at it with the same avid curiosity now as then. Ah, Mercurius had indeed bounded upwards: he stood at 100.5°, almost .6°.

Hans Castorp threw off his covers, sprang up and strode to the corridor door and back. Then he lay down again, called softly to Joachim, and asked him what he measured.

"I'm not measuring any more," replied his cousin.

"Well, I've some temperament," Hans Castorp said, emulating Frau Stöhr; Joachim, behind the glass pane, answered never a word.

He said no more, on that day or the following; made no effort to find out his cousin's plans — which would, indeed, be driven to declare themselves in no long time, by his either taking certain steps or refraining from them. They did so — by the latter. Hans Castorp seemed to hold with that quietism in whose view all action was an insult to God, who preferred to act by Himself. At all events, the young man's activity during these days confined itself to a visit to Behrens; a consultation of

which Joachim was aware, the result of which he could have accurately predicted beforehand. His cousin had explained that he took the liberty of placing more reliance upon the Hofrat's oft-repeated exhortations to stop up here long enough to perfect his cure than he did upon an ill-considered verdict pronounced in the heat of the moment. His temperature was 100.5°, he could not regard himself as discharged in form; and unless the Hofrat's recent statement was to be regarded in the light of an expulsion, to which he, the speaker, was not aware he had laid himself open, he wished to say that upon mature consideration he had decided to remain and await the event of a complete cure. To all which the Hofrat had merely responded: "*Bon!* Werry good — no offence intended, none taken," or words to that effect. That was talking like a sensible man; hadn't he seen first off that Hans Castorp had more talent as a patient than that fire-eater his cousin? And so on.

All of this corresponded pretty accurately to Joachim's guess. He said nothing, only noting in silence that Hans Castorp made no move to join in his preparations for departure. But the good Joachim was busy enough, in all conscience, with his own affairs. He had no more time to concern himself with his cousin's fate or further sojourn. Within his own bosom the tempest raged. It was as well he no longer took his temperature — he had, so he said, let his instrument fall, and broken it — for the thermometer might have given contrary counsel: so fearfully wrought up was he, now darkly glowing, now pale with joyful agitation. He could no longer lie still in the cure; Hans Castorp heard how he went up and down all day in his room, throughout those hours, four times each day, when all over House Berghof the horizontal obtained. A year and a half it had been. And now at last, at last, he was off for the flat-land, for home and his regiment! Even though with only half a discharge. It was no trifling event — Hans Castorp's heart went out to his cousin as he heard his restless pacing. Eighteen months, the wheel full circle and half-way round again, he had lived up here, deep, deep into the life of the place, the inviolable ebb

and flow of it, for seven times seventy days; and now he would go down to live among strangers and the uninitiate. What difficulties would he not have, to acclimatize himself? Would it be surprising if Joachim's agitation consisted only in part of joyful emotion, and also in part of dread — if it was not also the pang of parting with all this familiar life that made him stride thus up and down his room? We leave Marusja out of account.

But joy weighed down the scale. The good Joachim's heart overflowed at his lips. He spoke always of himself, he made no reference to Hans Castorp's future. He said how fresh and new the world would seem, himself, all life, and every day, every hour of the time. Once more he would rejoice in real, solid time, the long, vital years of youth. He spoke of his mother, Hans Castorp's step-aunt Ziemssen, who had the same gentle black eyes as her son. She had never visited him up here in all this time; put off like him from month to month, from half-year to half-year, she had delayed for the entire term of his stay in the mountains. He spoke of the oath of fidelity to the colours, which he would soon be taking — spoke ardently, with a smile on his face. It was a solemn ceremony: in the presence of the standard he would be sworn to it, literally, to the standard — "You don't say! Seriously?" Hans Castorp asked. "To the flag-pole? To that scrap of bunting?" Even so! It was symbolic; in the artillery they were sworn to the gun. What fanatical customs, the civilian remarked; extravagantly emotional he found them. Joachim nodded, full of pride and joy.

He spent his time in preparations; settled his last account with the management, and days ahead of time began to pack. He packed his summer and his winter clothing, and had the sleeping-bag and camel's-hair rugs sewed up in sacking by one of the servants. They might be useful at manœuvres. He began to make his farewells; paid visits to Naphta and Settembrini — alone, for his cousin did not offer to go with him, nor did he ask what Settembrini had said to Joachim's imminent departure and to Hans Castorp's imminent stopping-behind. Whether Settembrini had remarked "Yes, yes," or "I see, I see," or

both, or merely "*Poveretto!*" To Hans Castorp it was evidently all one.

Came the eve of departure. Joachim performed for the last time each act of the daily round: each meal, each rest period, each walk; he took leave of the physicians and the Oberin. The morning dawned. He came to table with cold hands, and burning eyes; he had not closed them all night. He ate scarce a mouthful; and when the dwarf waitress came to say that his trunks had been strapped, he started up from his chair to take leave of his table-mates. Frau Stöhr wept, the easy, brineless tears of the simple-minded; and after, behind Joachim's back, shook her head at the schoolmistress and turned her hand about in the air, with the fingers spread out, thus expressing a cheap and common scepticism on the score of Joachim's competence to depart, and his future welfare. Hans Castorp saw her do it, as he drunk out his cup standing, in act to follow his cousin. Then came the business of tipping, and receiving the management's official farewell in the vestibule. The usual group of spectators stood about: Frau Iltis with her "steriletto," the ivory Levi, the inordinate Popoff and his wife. They waved their handkerchiefs as the wagon went down the drive with the brake on. Joachim had been presented with roses. He wore a hat, Hans Castorp none.

The morning was glorious, with the first sunshine after days of gloom. The Schiahorn, the Green Towers, the round top of the Dorfberg stood out unchangeable and unmistakable against the blue; Joachim's eyes rested on them. Hans Castorp said it was almost a pity the weather had turned so fine on the last day. There was a sort of spite about it; partings were always easier if some inhospitable impression was left at the end. To which Joachim: he didn't need anything to make it easier, and this was excellent weather for manœuvres, he could do with it down below. They said little else. Things being as they were between them, and the situation for them both, there was indeed not much to say. The lame porter sat on the box with the driver.

Erect and bouncing on the hard cushions, they laid the water-

course behind them, the narrow-gauge track; drove along the irregularly built-up street beside the latter, and drew up in the paved square before the station of the Dorf, that was little more than a shell. Hans Castorp with a thrill recalled first impressions. Since his arrival, thirteen months before, in the twilight, he had not seen the station. "Here was where I arrived," he remarked superfluously, to Joachim, who only said: "So you did," and paid the coachman.

The nimble lame man attended to tickets and luggage. They stood together on the platform by the miniature train, in one of whose grey-upholstered compartments Joachim kept a place with his overcoat, travelling-rug and roses. "Well, get along, and take your fanatical oath," Hans Castorp told his cousin, and Joachim answered: "I mean to." What else was there to say? Last greetings to exchange, greetings to those down below, to those up here. Hans Castorp drew patterns on the asphalt with his cane. "Take your places!" shouted the guard. Hans Castorp started; looked at Joachim, Joachim at him. They put out their hands. Hans Castorp was vaguely smiling; the other's eyes looked sad, beseeching. "Hans!" he said — yes, incredible and painful as the thing was, it happened: he had called his cousin by his first name. Not with the thou, not "Old fellow," or "Man," by which forms they had addressed each other their lives long. No, in defiance of all reserve, almost gushingly, he called his cousin by his first name. "Hans!" he said, and pressed his hand imploringly — and the latter noted that the excitement of the journey, the sleepless night, the emotion, made Joachim's head tremble on his neck, as his own did when he "took stock" — "Hans," he said earnestly, "come down soon!" He swung himself up. The door banged, the train whistled, the carriages shunted together. The little engine puffed and pulled off, the train glided after. The traveller waved his hat from the window, the other, on the platform, his hand. Desolately he stood, after that, a long time, alone. Then slowly he retraced the path that more than a year ago he had first traversed with Joachim.

AN ATTACK, AND A REPULSE

THE wheel revolved. The hand on time's clock moved forward. Orchis and aquilegia were out of bloom, and the mountain pink. The deep-blue, star-shaped gentian and the autumn crocus, pale and poisonous, appeared again among the damp grass, and a reddish hue overspread the forests. The autumn equinox was past. All Souls' was in sight — and, for practised time-consumers, probably also the Advent season, the solstice, and Christmas. But for the moment there were lovely October days, a succession of them, like that on which the cousins had viewed the Hofrat's paintings.

Since Joachim's departure Hans Castorp sat no more at Frau Stöhr's table, the one with Dr. Blumenkohl's empty place, at which the gay Marusja had been wont to smother her irresponsible mirth in her orange-scented pocket-handkerchief. New guests, strangers, sat there now. Our friend, two months deep in his second year, had been given a new place by the management at a near-by table, diagonally to his old one, between that and the "good" Russian table. In short, Settembrini's table. Yes, Hans Castorp sat in the humanist's vacated seat, again at the end, facing the "doctor's place," which at each of the seven tables was left free for the Hofrat and his famulus to use when they could.

At the upper end, next the place of the medical presiding officer, the hump-backed Mexican sat, perched on many cushions; the amateur photographer, whose facial expression was that of a deaf person, because he possessed no language with which to communicate his thoughts. Beside him sat the ancient maiden lady from Siebenbürgen. She, as Herr Settembrini had said, claimed the interest of all and sundry for her brother-in-law, a man of whom nobody knew anything, or wished to know. Regularly at certain hours of the day this lady was to be seen at the balustrade of her loggia with a little tula-silver-handled cane

across the nape of her neck — it served also as a support on her walks — expanding her flat chest by means of deep-breathing exercises. Opposite her sat a Czech, whom everybody called Herr Wenzel, as his family name was impossible to pronounce. Herr Settembrini, indeed, did once essay to utter the involved succession of consonants; less in good faith than by way of testing gaily the elegant helplessness of his Latinity in face of that matted and tangled growth of sound. Although plump as a mole, with an appetite amazing even up here, the Czech had for four years been asseverating that there was no hope for him. Of an evening, he would strum the songs of his native land upon a beribboned mandolin; or talk about his sugar-beet plantation, and the pretty girls who worked it. On Hans Castorp's either side sat the wedded pair from Halle, Magnus the brewer and his wife, about whom melancholy hung as a cloud, because they had no tolerance for certain important products of metabolism: he sugar, she albumen. Their spirits, particularly the sallow Frau Magnus's, were proof against any ray of cheer; forlornity exhaled from her like damp from a cellar; even more than Frau Stöhr she represented that unedifying union of dullness and disease, which had offended Hans Castorp's soul — under correction from Herr Settembrini. Herr Magnus was livelier and chattier, though only in a vein intolerable to the Italian's literary sense. He was inclined to choler too, and often clashed with Herr Wenzel on political and other grounds. The nationalistic aspirations of the Czech exasperated him; again, the latter declared himself in favour of prohibition, and made moral remarks about the brewing industry, while Herr Magnus, very red in the face, defended from the hygienic viewpoint the unexceptionableness of the drink with which his interests were bound up. At such moments as these, Herr Settembrini's light and humorous touch had often preserved the amenities; but Hans Castorp, in his place, found his authority little able to cope with the situation.

With only two of his table-mates had he personal relations: Anton Karlewitsch Ferge from St. Petersburg, that good-

natured sufferer, was one, on his left. He had things to tell, under his bushy, red-brown moustaches, about the manufacture of rubber shoes; about distant regions in the polar circle, about perpetual winter at the North Cape. Hans Castorp and he sometimes made their daily round together. The other, who joined them as occasion offered, and who sat next the hump-backed Mexican, at the far end of the table, was the man from Mannheim, with the thin hair and poor teeth — Ferdinand Wehsal by name, and merchant by calling — whose eyes had rested with such dismal longing upon Frau Chauchat's pleasing person, and who since that carnival night had sought Hans Castorp's company.

He did so with meek persistence, with a deprecating devotion which was even repugnant to Hans Castorp, understanding as he did its involved origins; but to which he felt himself humanly bound to respond. Blandly, then, and aware that even a lifting of the brows would suffice to make the poor-spirited creature cringe and shrink away, he suffered Wehsal's fawning presence, and the latter lost no chance to make himself agreeable. He suffered the man to carry his overcoat as they went on their walks together, and Wehsal did this devotedly; suffered even the conversation of the Mannheimer, which was depressing to a degree. Wehsal had an itch to raise questions like this: would there be any sense in making a declaration of love to a woman whom one adored, but who made absolutely no response — a declaration, in other words, of hopeless love? What did his companion think? For his part, he thought well of the idea, he thought there would be boundless happiness in the experience. Even if the act of confession aroused nothing but disgust, and involved great humiliation, still it insured a moment of intimate contact with the beloved object. The confidence drew her into the circle of his passion, and if after that all was indeed over, yet the loss was paid for by the despairing bliss of the moment; for the avowal was an act of force, the more satisfying the greater the resistance it encountered. At this point a darkening of Hans Castorp's brows made Wehsal desist, though

it had more reference to the presence of the good-natured Ferge, with his shrinking from the higher flights of conversation, than to any moral censorship on the part of our hero. Unwilling to make him out as either better or worse than he really was, we feel bound to mention that the wretched Wehsal, one evening when they were alone, prayed him, with pallid lips, for the love of God to tell him what had taken place after the *mardi gras* festivities, and Hans Castorp had good-naturedly complied, without, as the reader may imagine, introducing any wanton or flippant element into his recital. Still, there seems every reason, on our part and on his, not to go into it very much, and we will only add that thereafter Wehsal carried his friend's overcoat with even more self-abnegation than before.

So much of our Hans's table-mates. The seat at his right was vacant, was only occupied for a few days by a guest, such as he himself had once been, a visiting relative from below, an envoy, one might say — no other than Hans's uncle James Tienappel.

It was uncanny, to have suddenly sitting next him a delegate and ambassador from home, exhaling from the very weave of his English suit of clothes the atmosphere of that old life in the " upper " world so far below. But it was bound to come. For a long time Hans Castorp had silently reckoned with the possibility of an advance from the flat-land, and even been fairly sure what personal shape it would take. It was, in fact, not difficult to guess who would come, for Peter, the seafaring man, was almost out of the question, while as for Great-uncle Tienappel himself, it was no less true than ever that wild horses could not drag him to a spot from the atmospheric pressure of which he had everything to fear. No, James was the man to be sent with a commission from home to search out the truant — and his advent had been expected even earlier. After Joachim had returned alone, and told the family circle what the state of things was, the visit had been due and overdue, and thus Hans Castorp was not in the slightest degree nonplussed when, scarcely two weeks after his cousin left, the concierge handed him a telegram. He opened it with foreknowledge of its contents, and read the an-

nouncement of James Tienappel's impending arrival. He had business in Switzerland, and would take the occasion to make Hans a visit on his heights. He would be here the day after tomorrow.

"Good," thought Hans Castorp. "Excellent," he thought. And added to himself something like "Don't mention it!" "If you only knew!" he silently apostrophized the oncoming one. In a word, he took the approaching visit with utter composure; announced it to Hofrat Behrens and the management, engaged a room — Joachim's, it being still vacant — and on the next day but one, at the hour of his own arrival, towards eight o'clock — it was already dark — drove in the same uncomfortable vehicle in which he had seen Joachim off, down to station "Dorf," to meet the envoy from the flat-land, who had come to spy out the land.

Crimson-faced, bare-headed, overcoatless, he stood at the edge of the platform as the train rolled in, beneath his relative's carriage window, and told him to come on out, for he was here. Consul Tienappel — he was Vice-Consul, having obligingly relieved his father of that office too — stepped out, wrapped in his winter overcoat, and half frozen, for the October evening was chill, indeed was nearly cold enough for frost, toward morning it would probably freeze; stepped out of his compartment in lively surprise, which he expressed after the elegant, somewhat rarefied manner of the gentlemanly north-west German; greeted his nephew-cousin with repeated and emphatically uttered exclamations of satisfaction at his appearance; saw himself relieved by the lame concierge of all care for his luggage, and climbed with Hans Castorp up on the high, hard seat of the cabriolet, in the square outside. They drove under a heaven thick with stars, and Hans Castorp, his head tipped back, with pointing forefinger expounded to his uncle-cousin the starry field, named planets by name and showed off this or that constellation. The other, more observant of his companion than of the cosmos, said to himself that it was perhaps conceivable, it was at least not actually lunatic, to begin a conversation

by talking about the stars, but there were other subjects that lay closer to hand. Since when, he asked, had Hans Castorp known so much about matters up aloft; and the young man replied that his knowledge was the fruit of long lying in the evening rest-cure, spring, summer, autumn, and winter. What? He lay out in a balcony at night? Oh, yes. The Consul would too. He would have nothing else to do.

"Certainly, of course," James Tienappel acquiesced, and rather intimidated. His foster-brother spoke on, equably, monotonously. He sat without hat or overcoat, in the air, fresh to frostiness, of the autumn evening. "I suppose you aren't cold?" James asked him, shivering in his inch-thick ulster. He talked fast and rather indistinctly, his teeth showing a tendency to chatter. "We don't feel the cold," Hans Castorp said, with tranquil brevity.

The Consul could not look at him enough as they sat and drove. Hans Castorp asked after relatives and friends at home. James conveyed various greetings, including Joachim's, who was already with the colours, and radiant with pride and joy. Hans Castorp received them with a quiet word of thanks, without asking more particular questions about his home. Disquieted by an indefinite something, either emanating from his nephew, or caused by his own unsettlement after the long journey, James looked about him, not able to descry much of the landscape; he drew in a deep breath of the strange air, exhaled it, and pronounced it magnificent. Of course, the other answered, not for nothing was it famous far and wide. It had great properties. It accelerated oxidization, yet at the same time one put on flesh. It was capable of healing certain diseases which were latent in every human being, though its first effects were strongly favourable to these, and by dint of a general organic compulsion, upwards and outwards, made them come to the surface, brought them, as it were, to a triumphant outburst. — Beg pardon — triumphant? — Yes; had he never felt that an outbreak of disease had something jolly about it, an outburst of physical gratification? "Certainly, of course," the uncle

hastened to say, with his lower jaw under imperfect control. And then announced that he could stop eight days — a week, that was; seven days — or perhaps six. He said he found Hans Castorp looking very fit indeed, thanks to a stay that had been so much longer than anyone anticipated, and this being the case he supposed his nephew would travel down with him when he left.

" Oh, no, I don't quite intend to play the fool like that," Hans Castorp said. Uncle James talked like a valley man. Let him stop up here a bit, look about him and get used to things, he would change his tune. The thing was to achieve an absolute cure, and to that end Behrens had just lately socked him another six months. " Are you crazy? " the uncle asked. He addressed his relative as " young man," and asked if he was crazy. A holiday that would soon have lasted a year and a quarter, and now another half a year on top of that! Who, deuce take it, had all that time to waste? Hans Castorp laid back his head, and laughed, a quiet, brief chuckle. Time! Uncle James would have to alter his ideas about time, in the first place, before he could talk. Tienappel said he would have a serious conversation to-morrow with the Hofrat, on Hans's affair. " By all means," advised the nephew. " You'll like him. An interesting character, brusque to a degree, yet melancholy." He pointed up to the lights on the Schatzalp, and casually mentioned that they had to bring down their corpses by bob-sleigh in the winter.

The gentlemen supped together in the restaurant, after Hans Castorp had conducted his relative to his room and given him a chance to get a wash-up. It had been fumigated with H_2CO, he explained, quite as thoroughly as though the late tenant had not gone off without leave, but in quite a different way — an exit instead of an exodus. The uncle inquired what he meant. " Jargon," said Hans Castorp. " A way we have in the service. Joachim deserted — deserted to the colours — funny, but it can be done. But make haste, or we shall get nothing hot to eat." In the warm, well-lighted restaurant they sat down facing each other at the raised table in the window. The dwarf waitress

served them nimbly, and James ordered a bottle of burgundy, which was presented lying in a basket. They touched glasses, and the grateful glow ran through their veins. The younger talked of life up here, of the events the changing seasons brought in their course, of various personalities among the patients, of the pneumothorax, the functioning of which he explained at length, describing the ghastly nature of the pleura-shock, and citing the case of the good-natured Herr Ferge, with the three-coloured fainting-fits, the hallucinatory stench, and the diabolic laughing-fit when they felt over the pleura. He paid for the meal. James ate and drank heartily, as was his custom — with an appetite still further sharpened by his journey and the change of air. But he intermitted the process several times, sat with his mouth full of food and forgot to chew, holding his knife and fork at an obtuse angle above his plate and regarding Hans Castorp with a fixed stare. He seemed unaware that he did this, nor did the other give sign of remarking it. Consul Tienappel's temples, covered with thin blond hair, showed swollen veins.

The conversation did not run upon their home below, there was no reference to family or personal, business or city affairs, nor yet to the firm of Tunder and Wilms, Ship-builders, Smelters, and Machinists, who were still waiting for their apprentice — though it was likely they had too much else to do to be aware that they were waiting. James Tienappel had touched, of course, on these topics, during their drive and after, but they had fallen flat; no one had picked them up. They had bounded off, as it were, from Hans Castorp's serene, unfeigned, unmistakable sang-froid, which was like a suit of armour; like his indifference to the chill of that autumn evening, like his little phrase "We don't feel the cold." This air of his may have been the reason why his uncle looked at him so fixedly. They spoke of the Oberin and the doctors, of Dr. Krokowski's lectures, at one of which James would be present if he stopped eight days. Who had told the nephew the uncle would wish to be present? Nobody — he had simply assumed it, with such

tranquil certitude as to render absurd the bare idea of not being present, which, accordingly, James hastened to disclaim with a quick " Certainly, of course," as though anxious to show he had never for a moment considered it. It was this very power, quiet yet compelling, that caused Consul Tienappel all unconsciously to gaze at his nephew; and now even open-mouthed, for he found his nasal passages obstructed, though, so far as he knew, he had no catarrh. He heard his relative hold forth upon the disease which was the business of life up here, and upon the receptivity commonly displayed for it; upon Hans Castorp's own simple but tedious case, upon the attraction the bacilli had for the cellular tissue of the air passages of the throat, bronchial tubes, and pulmonary vesicles; upon the formation of nodules, the manifestation of soluble toxins and their narcotic effect upon the system; of the breaking-down of the tissues, of caseation, and the question whether the disease would be arrested by a chalky petrefaction and heal by means of fibrosis, or whether they would extend the area, create still larger cavities, and destroy the organ. He was told of the " galloping " form the disease sometimes assumed, which made the end an affair of not more than a few months or even weeks; of pneumotomy, of the Hofrat's masterly surgery, of resection of the lungs, an operation which was to be performed tomorrow or the day after upon a severe case just brought to the sanatorium, a charming, or once-charming Scotswoman suffering from *gangræna pulmonum,* gangrene of the lungs, a green and black pestilence, which obliged her to inhale all day a vaporized solution of carbolic acid, lest she go out of her head from sheer physical disgust. Here, suddenly, the Consul, to his own great surprise and chagrin, burst out laughing. He fairly snorted, but recovered himself immediately, horrified; coughed, and tried his best to disguise the senseless outbreak. He felt a relief, which however bore within it the seeds of fresh disquiet, when he saw that Hans Castorp paid no heed, though he must have noticed the incident, but passed it over with an unconcern which was not so much tact, consider-

ation, or courtesy, as it was the purest indifference, an uncanny invulnerability or complaisance, as though he had long ceased to notice or to feel surprise at such occurrences. Perhaps the Consul wished to make his burst of hilarity appear plausible; perhaps he had some other connexion in mind; at all events, he abruptly took over the conversation and began talking like a club-man. The veins stood out on his forehead, as he described a *chansonette* by a certain café-chantant artiste, a perfectly crazy piece of goods, who was then on the boards at St. Pauli, taking away the breath of his Hamburg fellow-males by her temperamental charms, which he essayed to describe to his cousin. His tongue was a little thick, though that need not have troubled him, since his cousin's strange complaisance seemed to cover this phenomenon like the other. But his weariness became at length so overpowering that the meeting broke up at about half past ten, and he was scarcely capable of attending when he was introduced to the oft-referred-to Dr. Krokowski, who sat reading a newspaper near the door of one of the salons. He responded little else than " Certainly, of course " to the doctor's blithe and hearty greeting, and was relieved when his nephew left him, passing by the balcony from Joachim's room to his own, after bidding him good-night and saying he would fetch him for eight o'clock breakfast. He was glad to relapse into the deserter's bed, with his regular good-night cigarette — with which he nearly caused a conflagration, by twice falling asleep with it alight between his lips.

James Tienappel, whom Hans Castorp addressed by turns as Uncle James and James, was a long-legged man close to the forties, dressed in good English suiting and florid linen; with thinnish canary-yellow hair, blue eyes set close together, a close-clipped, straw-coloured moustache, and carefully manicured hands. He had continued to live in the old Consul's roomy villa in Harvestehuder Way, though he had been a husband and father for some years, having taken a wife from his own social sphere, of his own highly civilized and elegant type, with the same soft, quick, pointedly polite manner of speech. In his own

sphere he passed for a very energetic, cautious and — despite his refined ways — coldly practical man of business. But outside it — when he travelled south, for instance — he displayed a kind of eager pliancy, a quick and friendly readiness to step outside his own personality, which was by no means a sign of the insecurity of his own culture, but rather betrayed a conviction of its sufficiency, and a desire to correct his own aristocratic limitations; it evidenced a wish not to show surprise at new ways, even when he found them extraordinary past belief. " Certainly, of course," he would hasten to remark, so that nobody might say of him that with all his elegance he was limited. He had come up here on a definite practical mission, to see how matters stood with his dilatory young kinsman, to " prize him loose," as he put it to himself, and take him back home. But he was conscious that he was operating on foreign territory; and the first few minutes up here had made him suspect that he was a guest in a sphere quite foreign to him, and more instead of less self-assured than his own. His business instincts conflicted with his good breeding — the more keenly the more he was aware of the self-confident poise of the institutional life.

All this Hans Castorp had realized when he replied to the Consul's wire with an inward " Don't mention it! " But we must not suppose that he consciously practised on his uncle with the strange properties of the place. He had been too long a part of it; it was not he who wielded them against the aggressor, but they him. Everything — from the moment when an emanation from his nephew had first whispered to the Consul that his undertaking had small chance of success — everything about the situation fulfilled itself, simply, inevitably, up to the end, and Hans Castorp accompanied the process with his melancholy, fatalistic smile.

On the first morning, at breakfast, the host made his guest acquainted with his circle of table-mates. Afterwards James met the Hofrat, who came paddling through the dining-room, with the black and pale assistant in his wake, strewing on all

sides his regular rhetorical question: "Slept well?" He met the Hofrat, and from his lips heard that not only had it been a clipper of an idea to come on a visit to his marooned cousin, but that he served his own interest even better in so coming, for that he was totally anæmic was plain to any eye. He, Tienappel, anæmic? — "Ray-ther so," said Behrens, and putting up a forefinger pulled down the skin under James's eye. "Ray-ther so!" he reiterated. The avuncular guest would be turning a clever trick to stretch himself out on his balcony for a few weeks and do his best to emulate the good example set him by his nephew. In his condition he could do nothing sharper than to act as though he had a slight case of *tuberculosis pulmonum* — it was always present anyhow. "Certainly, of course," replied the Consul hastily; and as the Hofrat paddled off, he gazed after the man and his neck-bone, with open mouth and mien sedulously polite, for quite a while, his nephew standing by, utterly unmoved, unscathed. They took the prescribed walk, as far as the watercourse and back, after which James Tienappel experienced his first rest-cure. Hans Castorp lent him one of his camel's-hair rugs, in addition to James's own plaid; he himself found one cover quite enough this fine autumn weather. And instructed him step by step in the traditional art of putting on rugs; yes, after he had got the Consul all nicely mummified, deliberately undid him again, to the end that he should pack himself up alone, with Hans Castorp lending a helping hand. Then the adept taught the catechumen how to attach the linen parasol to his chair and adjust it against the sun.

The Consul was pleased to be jocose. The spirit of the flatland was still strong within him, and he made merry over his lesson, as he had earlier over the prescribed exercise after breakfast. But when he saw the peaceful, uncomprehending smile with which his nephew met his jests, a smile in which was mirrored all the serene self-assurance of the local tradition, alarm laid hold on him. He feared, actually, the impairment of his business energy, and hastily resolved to have the decisive conversation with the Hofrat as soon as possible and get it over

— that very afternoon if it could be done, while he still possessed and could bring to bear the strength of conviction which he had brought with him from below. He distinctly felt that this was weakening, that his own good breeding had joined hands against him with the spirit of the place.

And furthermore he felt that it had been superfluous for the Hofrat to advise him, on account of his anæmia, to live during his stay here as the patients did. For, it appeared, this followed of itself; no other course seemed possible. This was perhaps partly the fruit of his nephew's calm and invulnerable self-assurance; perhaps it was not absolutely the only and inevitable course to pursue — but how was a man of his breeding to distinguish? Nothing could be clearer than that the abundant second breakfast should follow upon the rest period, after which the stroll down to the Platz appeared the natural and inevitable sequence — and then Hans Castorp did his uncle up again. He did him up — the right phrase for it — and there, in the autumn sunlight, in a chair whose qualities should be sung rather than spoken, he let him lie, until a clanging gong summoned the patients to the midday meal. So lavish was it, so altogether tiptop and first-rate, that the main rest period which ensued seemed an inward necessity rather than an outward conformity, and James participated in it with the sincerest personal conviction. And so on, until the mighty supper, and the social evening in the salon with the optical diversions. What objection could be brought against a daily regimen like that, which so blandly took acquiescence for granted? None, surely, even though the Consul's critical powers had not been diminished by a physical discomfort which, while not actual illness, yet, composed of mingled fatigue and excitement, with the concomitants of chill and feverishness, was burdensome enough.

Hans Castorp had availed himself of the official channels in arranging for that ardently desired consultation with Hofrat Behrens: he had given a message to the bathing-master, which the latter passed on to the Oberin, and Consul Tienappel had the opportunity of making the acquaintance of this peculiar per-

sonality. She appeared to him as he lay upon his balcony, and her extraordinary manner put a severe strain on the good breeding of the hapless gentleman lying there in his chair like a sausage-roll. He would be so good, he was told, to have patience for a few days; the Hofrat was busy, there were operations and general examinations, suffering humanity must take precedence, that was a sound Christian principle; and as he was ostensibly in good health, he must get used to the idea that he was not number one up here, that he must stand back and await his turn. It would be different if he wished to make an appointment for an examination — she, Adriatica, would not have been surprised if he had. When she looked him straight in the eyes — like that — she found his rather blurred and flickering; and he looked, as he lay, not as though everything were in the best of order with him, she herself would hardly give him a clean bill of health. Was it really an examination or a private interview he wanted? "The latter, of course," James assured her. Then he would be so good as to wait until she let him know. The Hofrat had not much time for private interviews.

In short, it all turned out quite otherwise than James had expected, and the conversation with the Directress no little disturbed his equanimity. A man of his breeding hesitated to say rudely to his nephew that he found her an appalling person: it would be indiscreet, considering how plainly Hans Castorp's manner revealed his acceptance of all the extraordinary phenomena up here. James merely tapped at his nephew's door, and insinuated that Fräulein Mylendonk was surely extremely original. Hans Castorp looked up inquiringly, and half assented; asking, in his turn: "Did she sell you a thermometer?" "Me — no," said his uncle. "Is that the custom up here?" The worst of it was that Hans Castorp would clearly not have been surprised if she had. It was "We don't feel the cold" all over again. And the Consul did feel the cold, felt it persistently, though his head was hot. He thought to himself that if the Oberin had offered him a thermometer, he would certainly have refused it, and thereby have committed a blunder, since he

could not ask to use his nephew's — he was too civilized for that.

Some days passed, perhaps four or five. The life of the ambassador ran on rails — the rails laid for it to run on — and that it should run off them was unthinkable. The Consul had his experiences, got his impressions — in which we shall not trouble to follow him. One day, in Hans Castorp's room, he lifted from its easel on the chest of drawers a black glass plate, one of the small personal articles with which the owner adorned his cleanly quarters. He held it toward the light; it proved to be a photographic negative. He looked at it — "What is that?" he said. He might well ask. It showed the headless skeleton of a human form — the upper half, that is — enveloped in misty flesh; he recognized the female torso. "That? Oh, a souvenir," the nephew answered. To which the uncle replied: "Pardon me," and hastily replaced the picture on its easel. We give this merely as example of the sort of experience the four or five days supplied him. He attended one of Dr. Krokowski's *conférences* — that he should stop away was unthinkable. On the sixth day he achieved the much-desired private talk with the Hofrat. He was sent for, and after breakfast descended the stairs to the basement, to have a serious word with the man on the subject of his nephew and the way he spent his time.

When he came up, he asked, in a still, small voice: "Did you ever hear the like of that?"

But it was plain that Hans Castorp had. It was plain that whatever James could tell him would not make him "feel the cold." So James broke off, and to his nephew's further, mildly interested, query answered: "Oh, nothing." But from hour to hour he developed a new habit: of peering diagonally upwards, with drawn brows and puckered lips, then suddenly turning his head to repeat the same gaze in the opposite direction. Had the interview with the Hofrat also gone off differently from James's expectations? Had it lost its character as a private interview, had the subject shifted from Hans Castorp to James Tienappel? One might think so. The Consul showed himself in high spirits.

He talked a great deal, laughed without reason, struck his nephew with his fist in the pit of the stomach, shouting: "Hullo there, old fellow!" Between times he had that look, first here and then suddenly there. But there came to be another, more definite goal to his glances, at table, on their walks, and in the salon of an evening.

We have heard of a certain Frau Redisch, wife of a Polish industrialist, who had sat at the table with Frau Salomon, absent without leave, and the greedy schoolboy with the round spectacles. The Consul had scarcely noticed her at first, and indeed she was just a rest-hall dame, like another — a shortish brunette of abundant forms, no longer of the youngest, even slightly grey, but with a coquettish double chin and lively brown eyes. In point of culture she was far from being able to hold her own with Frau Consul Tienappel down below. So much is certain. But the Consul, after Sunday supper, in the hall, made the discovery, thanks to the *décolleté* of Frau Redisch's spangled black frock, that her bosom was very white and voluptuous, the breasts pressed together so that the crease between them was visible for some way; and the mature and elegant gentleman was as much shaken by this discovery as though it possessed for him a new and undreamed-of significance. He sought and made acquaintance with Frau Redisch; conversed with her at length, first standing and then sitting, and went up to bed singing. Next day Frau Redisch wore no spangled frock, her bosom was shrouded; but the Consul knew what he knew, and stuck by his discovery. He sought to intercept the lady on her walks, and strolled beside her in conversation, bending towards and over her in the most gallant and pointed way; he drank to her at table and she responded, smiling so much as to show several gold fillings in her teeth; he spoke of her to his nephew, and said she was a divine creature — whereupon he burst out in song. And all this Hans Castorp let pass, with perfect equanimity, as much as to say that it was all regular and true to form. But it could not strengthen James's authority over his junior, nor add lustre to his embassy.

The meal at which he saluted Frau Redisch by lifting his glass — twice in fact, during it, once at the fish and once at the sherbet — was one which the Hofrat partook of at Hans Castorp's table, in the course of his turn round the seven, at each of which his place at the upper end was reserved. He sat folding his giant hands between Herr Wehsal and the hunch-backed Mexican, with whom he spoke Spanish, for he could talk in almost any language, even Turkish and Hungarian. He sat, with his little one-sided moustache and his blue, goggling, bloodshot eyes, and looked on at Consul Tienappel saluting Frau Redisch with his glass of Bordeaux. Afterwards, as the meal progressed, the Hofrat made a little speech, incited thereunto by James, who unexpectedly asked him, down the whole length of the table, what was the process of physical decomposition. The Hofrat was at home in that field, the physical was so to speak his domain, he was the king of it; would he not tell them what happened when the body decomposed?

"In the first place," the Hofrat complied, putting his elbows on the table and bowing over his folded hands, "in the first place, your belly bursts. You lie there on your chips and sawdust, and you bloat; the gases swell you up, puff you all out, the way frogs do when bad little boys fill them up with air. You get to be a regular balloon; the skin of your belly can't stand it any more, it bursts. You go pop. You relieve yourself mightily, like Judas Iscariot when he fell from the bough and all his bowels gushed out. And after that you are fit for society again. If you got leave to come back, you could visit your friends without being offensive. You are thoroughly stunk out. After that you're perfectly refined, like the burghers of Palermo, hanging in the cellars of the Capucins outside Porta Nuova: quite the gentlemen they are, all dried up and elegant, everybody respects them. The main thing is to get well stunk out."

"Certainly, of course," said the Consul. "Thanks very much." The next morning he had vanished.

He was off, gone down with the first little train to the flatland — though not without having put his affairs in order —

that we would not suggest. He had paid his bill, and the fee for the fumigation of his room; then, in all haste, without a syllable to his relative, he had packed his hand-bags — probably the night before, or even in the dawning, when everybody else was asleep — and when Hans Castorp entered his uncle's room at the hour for early breakfast, he found it empty.

Arms akimbo, he stood and said: "Well, well!" And a pensive smile overspread his features. "Yes, yes," he said, and nodded. Somebody had taken to his heels. In headlong haste, breathless, as though the moment of resolution must not be let slip, he had flung his things together and made off. Not with his cousin by his side, not after fulfilment of his lofty mission, but glad to save even himself by flight, the goodman had deserted to the flat-land — well, pleasant journey to you, Uncle James!

Hans Castorp let no one suspect his ignorance of his uncle's plans. Particularly not the lame concierge who had taken his uncle to the station. From Lake Constance James sent back a card, saying that he had had a telegram requiring his immediate return for business reasons. He had not liked to disturb his cousin (a polite lie). And he wished him a continued pleasant sojourn at House Berghof. Was that said in mockery? If so, Hans Castorp found it highly disingenuous, for his uncle had been in no jesting mood when he cut short his stay. No, he had become inwardly aware — one could conceive him paling at the thought — that even as it was, after only a week up here, he would find everything down below wrong and out of place, and that the feeling would last a considerable time before readjustment set in: it would seem to him unnatural to go to his office, instead of taking a prescribed walk after breakfast, and thereafter lying ritually wrapped, horizontal in a balcony. And this dread perception had been the immediate ground of his flight.

Thus ended the campaign of the flat-land to recover its lost Hans Castorp. Our young man did not conceal from himself that the total failure of this embassy marked a crisis in the relations between himself and the world below. It meant that he

gave it up, finally and with a metaphorical shrug of the shoulders; it meant, for himself, the consummation of freedom — the thought of which had gradually ceased to make him shudder.

OPERATIONES SPIRITUALES

Leo Naphta came from a little place near the Galician-Volhynian border. His father, of whom he spoke with respect, obviously with the feeling that he was now remote enough from his native scene to view it with impartial benevolence, had been the village *schochet*, or slaughterer — a calling different indeed from that of the gentile butcher, who was labourer and tradesman, whereas Leo's father was an official, and the holder of a spiritual office. Elie Naphta, after being tested by the rabbi in his pious proficiency, had been empowered by him to slaughter suitable animals after the Mosaic law and according to Talmudic prescription. The performance of his ritual task had imparted something priestly to his being; and his blue eyes, which the son described as sending out gleams like stars, had held in their depth a wealth of silent spiritual fervour. The solemnity of his bearing spoke of that early time when the killing of animals had been in actual fact a priestly office. Leo, or Leib, as he had been called in his childhood, had been allowed to watch in the court-yard while the father carried out his task, aided by his helper, a powerful youth of the athletic Jewish type, beside whom the slender Elie with his round blond beard seemed still more fragile and delicate. Standing near the victim, which was hobbled and bound indeed, but not stunned, he would lift the mighty slaughter-knife and bring it to rest in a deep gash close to the cervical vertebra; while the assistant held the quickly filling basins to receive the gushing, steaming blood, and the child looked on at the sight with that childish gaze which often pierces through the sense into the essential, and may have been in an unusual degree the gift of the starry-eyed Elie's son. He knew that Christian butchers had to stun their

cattle with a blow from a club before killing them, and that this regulation was made in order to avoid unnecessary cruelty. Yet his father, so fine and so intelligent by comparison with those louts, and starry-eyed as never one of them, did his task according to the Law, striking down the creature while its senses were undimmed, and letting its life-blood well out until it sank. The boy Leib felt that the stupid *goyim* were actuated by an easy and irreverent good nature, which paid less honour to the deity than did his father's solemn mercilessness; thus the conception of piety came to be bound up in his mind with that of cruelty, and the idea of the sacred and the spiritual with the sight and smell of spurting blood. For he probably saw that his father had not chosen his bloody trade out of the same brutal tastes that moved the lusty gentile butcher or his own Jewish assistant to find gratification in it, but rather on spiritual grounds, and in a sense bespoken by the starry eyes.

Yes, Elie Naphta had been a brooding and refining spirit; a student of the *Torah,* but a critic as well, discussing the Scriptures with his rabbi — with whom he not infrequently disagreed. In his village, and not only among those of his own creed, he had passed for something unusual, for a man of more than common knowledge — knowledge for the most part of holy things, but possibly also of matters that might not be quite canny, and anyhow were not in the ordinary run. There was something irregular, schismatic, about him, something of the familiar of God, a Baal-Schem or Zaddik, a miracle-man. Once he had actually cured a woman of a malignant sore, and another time a boy of spasms, simply by means of blood and invocations. But it was precisely this aura of an uncanny piety, in which the odour of his blood-boltered calling played a part, that proved his destruction. There had been the unexplained death of two gentile boys, a popular uprising, a panic of rage — and Elie had died horribly, nailed crucifix-wise on the door of his burning home. His tuberculous, bedridden wife, the boy Leo, and four brothers and sisters, all wailing and lamenting with upflung arms, had fled the country.

Not utterly and entirely penniless, thanks to the father's foresight, the little troop came to rest in a small town of the Vorarlberg. Frau Naphta found work in a cotton-spinning factory, where she laboured as long as her strength held out, while the children attended the common school. The mental pabulum purveyed by this establishment probably answered to the needs of Leo's brothers and sisters; but for him, the eldest, it was quite insufficient. From his mother he had the seeds of his lung disease; from his father, besides his slenderness of build, an extraordinary intelligence: mental gifts that were from the first bound up with instinctive aspirations, a lofty ambition, and an ardent yearning for the more refined side of life, which caused him to reach out passionately beyond the sphere of his origin. The fourteen- and fifteen-year-old lad managed to get hold of books out of school hours, and with lawless avidity continued to educate himself and feed his growing and impatient mind. He thought and uttered things which made the failing mother draw her head down crookedly between her shoulders and look at him with both wasted hands flung out. His person and the answers he gave at religious instruction drew upon him the attention of the district rabbi, and this devout and learned man received him as a private pupil, gratifying his taste for form by instruction in Hebrew and the classics, his logical turn by mathematics. But the good man was ill paid for his pains; as time went on, it became ever clearer that he had nourished a viper in his bosom. As once between Elie Naphta and his rabbi, so it was here. They fell out, exasperation on religious and philosophical grounds ensued and grew more and more embittered; the upright cleric had everything to endure from the irritability, captiousness, scepticism, and cutting dialectic of young Leo. Added to that, the lad's turn for sophistry and his insatiable intellect had latterly taken on a revolutionary cast. An acquaintance with the son of a social-democratic member of the Reichsrat, and with this popular hero himself, turned his thoughts on politics, and made him apply his passion for logic to the field of social criticism. He said things that made the hair stand up on the head

of the good Talmudist, who in politics was entirely loyal, and gave the final blow to the relations between master and pupil. In brief it came to this: that Leo was cast out, forbidden to cross the threshold of his master's study — precisely at the time when Rahel Naphta lay dying.

And then, immediately after the mother's passing, Leo made the acquaintance of Father Unterpertinger. The sixteen-year-old lad sat lonely on a bench in the park district of the Margaretentop, as it was called, a small height on the bank of the Ill, overlooking the town, whence one had a pleasant spreading view over the valley of the Rhine. He sat there lost in troubled and bitter thoughts of his fate and his future, when a member of the teaching staff of the Morning Star, the *pensionnat* of the Society of Jesus, out for a walk, sat down near him, put down his hat on the bench, crossed one leg over the other under his cassock, and after reading his breviary awhile began a conversation which waxed very lively, and proved in the end a decisive factor in Leo's destiny. The Jesuit, a much-travelled and cultured person, a judge and a fisher of men, pedagogue by passion and conviction, pricked up his ears at the scornful tone, the clearly articulated sentences, in which the poor Jewish lad answered his first questions. A keen and tortured intellect breathed in the words, and, probing further, the good father discovered a command of fact and a caustic elegance of thought made only the more surprising by the ragged exterior of the youth. They spoke of Karl Marx, whose *Capital* Leo had studied in a cheap edition; and passed from him to Hegel, of whom or about whom he had also read enough to be able to say something striking. Whether from a general tendency to paradox, or with intent to be courteous, he called Hegel a " Catholic thinker "; and on the father's laughing query how that could be substantiated, since Hegel, as Prussian State philosopher, must surely be counted definitely with the Protestants, the boy replied that precisely the phrase " State philosopher " strengthened his position, and justified his characterization in a religious, though, of course, not in a churchly-dogmatic sense. *For* (Leo loved the conjunction,

it came from his mouth with a triumphant, ruthless ring, his eyes flashing behind his spectacles every time he could bring it in) politics and Catholicism were, as conceptions, psychologically akin, both of them belonging to a category which embraced all that was objective, feasible, empirical, with an issue into active life. Opposed to it stood the Protestant, the pietistic sphere, which had its origin in mysticism. Jesuitism, he added, clearly betrayed the political, the pedagogical element in Catholicism; the Society had always regarded statecraft and education as its rightful domain. And he cited Goethe, who, rooted in Protestantism and assuredly Protestant, as he was, had yet, by virtue of his objectivity and his doctrine of action, possessed a strongly Catholic side. He had defended auricular confession, and as an educator had been well-nigh Jesuitical.

Naphta may have said these things out of conviction, or because they were clever, or because, being a poor lad, he knew how adroit flattery could be made to serve his ends. The Father laid less stress on their intrinsic value than upon the general ability of which they gave evidence. Their talk had been prolonged, the Father soon possessed himself of the facts of Leo's personal situation, and finished by inviting the youth to visit him at the school.

And thus it was vouchsafed to Naphta to enter the precincts of the Stella Matutina. It is quite conceivable that he had already long since coveted the scholarly and social charms of that atmosphere; and now, by this turn of affairs, he had won a new master and patron far better calculated than the old one to prize and promote his peculiar aptitudes, a master cool by nature, whose value lay in his cosmopolitanism; an entry into whose circle now became the object of the Jewish lad's desire. Like many gifted people of his race, Naphta was both natural aristocrat and natural revolutionary; a socialist, yet possessed by the dream of shining in the proudest, finest, most exclusive and conventional sphere of life. That first utterance which the society of a Catholic theologian had tempted from him was — however comparative and analytical in form — in substance a declara-

tion of affection for the Roman Church, as a power at once spiritual and aristocratic (in other words anti-material), at once superior and inimical to worldly things (in other words, revolutionary). And the homage he thus paid was genuine, and profound; for, as he himself explained, Judaism, by virtue of its secular and materialistic leanings, its socialism, its political adroitness, had actually more in common with Catholicism than the latter had with the mystic subjectivity and self-immolation of Protestantism; the conversion of a Jew to the Roman Catholic faith was accordingly a distinctly less violent spiritual rupture than was that of a Protestant.

Sundered from the shepherd of his original fold, orphaned, forsaken, full of craving after freer air and forms of existence upon which his native gifts gave him a claim, Naphta, who was long past the age of consent, was so impatient for profession that he saved his patron all the trouble of winning this soul — or rather, this extraordinary head — for his sect. Even before Leo's baptism he had, at the Father's instigation, found temporary lodgment in the Stella Matutina, where he was given food for both body and mind; and had migrated hither with the greatest equanimity, and the callousness of the born aristocrat, leaving his brothers and sisters to the care of the Poor Guardians and a destiny suited to their lesser gifts.

The property of the establishment was extensive, comprising in its buildings space for four hundred pupils, with wood and meadow land, half a dozen playing-fields, farm buildings, and stalls for hundreds of cows. The institution was at once boarding-school, model farm, athletic training-school, foster-mother of future scholars, and temple of the muses — for there were constant performances of plays and music. The life was both monastic and manorial. With its discipline and elegance, its quiet good cheer, its well-being, its intellectual atmosphere, and the precision of its varied daily regimen, it soothed and flattered the lad Leo's deepest instincts. He was exaggeratedly happy. He ate excellent meals in a spacious refectory where the rule of silence obtained — as in the corridors of the establishment —

and in the centre of which a young prefect sat on a raised platform and read aloud. Leo's zeal in his classes was fiery; and despite the weakness of his chest he made every effort to hold his own in the games and sports. He went devotedly to early mass, and took part in the Sunday service with a fervour which must have been gratifying to his priestly teachers. His social bearing was no less satisfactory to them. And on high days and holy-days, after the cake and wine, he made one of the long line of pupils who, in grey and green uniform with a stripe on the trousers, high collar and kepi, went walking in the country.

He thrilled with gratitude at the consideration they showed him, in respect of his origin, his infant Christianity, and his personal fortunes. No one in the institution seemed to know that he was an object of charity. The rules of the house favoured the concealment of his homeless and family-less state. It was forbidden to send parcels of food or sweets to the pupils; if any came, they were divided and Leo received his share with the others. And the cosmopolitanism of the institution prevented his race from being perceptible. There were other young exotics among the pupils, such as the Portuguese South-Americans, who looked even more " Jewish " than he did, and thus the idea did not come up. An Ethiopian prince had been received at the same time with Naphta; he had woolly hair, and was distinctly Moorish in appearance, though most distinguished.

In class Leo expressed the desire to study theology, in order to prepare himself for membership in the Society, in case he should be found worthy. In consequence, his place was changed from the " second school," where the food and living conditions were more modest, to the first, where he was served by waiters at table, and had a cubicle between a Silesian nobleman, the Count of Harbuval and Chamaré, and the young Marquis di Rangoni-Santacroce from Modena. He passed his examinations brilliantly, and, true to his resolve, quitted the pupil-life of the school to enter upon his noviciate in near-by Tisis, where he led a life of service and humility, silent subordination and religious

discipline, and imbibed therefrom a spiritual relish fully equal to the fanatical expectations of his early years.

Meanwhile, however, his health suffered; less, indeed, through the severity of the noviciate, which was not lacking in physical recreation, than from within. The subtlety and acumen characteristic of the educational system of which he was now the object met his own natural tendencies half-way. He spent all his days and a good share of his nights in intellectual exercises, in searchings of the conscience, in contemplation, in introspection, into which he flung himself with such a passion of contentiousness as to involve him in a thousand difficulties, contradictions, and controversies. He was the despair — if at the same time the greatest hope — of his tutors, whom he daily pushed to the limits of their endurance by his raging dialectic and the subtility of his mental processes. "*Ad hæc quid tu?*" he would ask, the glasses of his spectacles flashing. And the cornered Father could only admonish him to pray for a tranquil spirit — "*ut in aliquem gradum quietis in anima perveniat.*" This tranquillity, when achieved, consisted of a complete atrophy of the personality, a state of insensibility in which the individual became a lifeless tool; it was a veritable "graveyard peace," the uncanny outward signs of which Brother Naphta could see on the empty, staring faces of those about him, but to which he would never attain, even by the route of physical decay.

It spoke for the intellectual fibre of those in authority over him that his delays and drawbacks had no effect on his standing. At the end of his two years' noviciate, the Pater Provincial himself sent for him, and after the interview sanctioned his admission into the Society. The young scholastic, having taken the four lowest orders of door-keeper, acolyte, lector, and exorcizor, and also the "simple" vows, was now definitely a member of the Society, and set out for Falkenberg, the Jesuit college in Holland, to begin his theological studies.

He was then twenty years old. At the end of three years, the unfavourable climate and the continued mental strain had so combined to aggravate his hereditary complaint that a longer

stay would have endangered his life. His superiors were alarmed by a hæmorrhage; he hovered for weeks between life and death, when they hurried him, barely convalescent, back whence he had come. In the institution where he had been a pupil he found occupation as prefect and supervisor of the boarders, and teacher of the humanities and philosophy. Such an interval was in any case prescribed for the students of the Society; but it usually lasted only a few years, after which one returned to the college to take up again the seven years' course of study and carry it to its conclusion. This, however, it was not granted Brother Naphta to do. He continued ailing; doctor and superior decided that it was best for him to serve his order here among the pupils, in the good country air, with plenty of outdoor occupation on the farm. He took indeed the first of the higher orders, and won therewith the right to chant the Epistle on Sundays at mass — a right, however, which he never exercised, first because he was entirely unmusical, and second because of his weak chest, which made his voice break and unfitted it for singing. He never got further than being subdeacon — not even to diaconate, much less to priesthood. The hæmorrhages recurred, the fever persisted, and he had finally come to the mountains for an extended cure at the Society's expense. This was now in its sixth year, and gradually coming to be no longer so much a cure as a fixed condition of existence, a residence for life in rarefied atmosphere, coloured by some activity as Latin master in the Davos gymnasium for slightly tubercular boys.

All this, in much greater detail, Hans Castorp learned in the course of visits to Naphta's silken cell, either alone or in company with his table-mates Ferge and Wehsal, whom he had introduced there; or else when he met Naphta out on a walk, and strolled back to the Dorf in his company. He learned it as occasion offered, bit by bit, but also in the form of continuous narrative; and found it all highly extraordinary. Not only so, but he incited Ferge and Wehsal to find it the same, which they accordingly did. The former, indeed, all the while protested that he

was just a plain man, and this high-flown stuff utterly beyond him, his experience was the pleura-shock having been the sole event in his life to raise it above the most humdrum sphere. Wehsal, however, obviously enjoyed this narrative of a man's rise to success from humble and oppressed beginnings — and in any case there was no ground in it for arrogance, since the good fortune seemed dwindling away again in the prevailing fleshly infirmity.

Hans Castorp, for his part, regretted the reverse in Naphta's affairs, thinking with pride and concern of the ambitious Joachim, who with a heroic effort had burst through the tough web of the Rhadamanthine rhetoric and flown to the colours, where his cousin's fancy painted him clinging to the standard with three fingers upraised in the oath of fealty. To such a standard had Naphta too sworn faith, he too had been received beneath its folds: this had been the very figure he had employed when explaining his Society to Hans Castorp. But obviously, with his deviations and combinations, he was less true to his oath than Joachim to his. Hans Castorp, listening to the future or *ci-devant* Jesuit, felt himself strengthened in his views as a civilian and child of peace, while realizing that this man and Joachim would each find something satisfying in the calling of the other and recognize its likeness with his own. For the one was as military as the other, and both in every sense of the word; both being ascetic, both hierarchical, both bound to strict obedience and "Spanish etiquette." This last in particular played a great rôle in Naphta's society, originating as it did in Spain. Its exercises, which were a sort of pendant to the army regulations issued later by the Prussian Frederick to his infantry, were first written in the Spanish language, Naphta often making use of Spanish phrases in his narrative and descriptions. Thus he would speak of the "*dos banderas*" — the two standards — the Satanic and the celestial, beneath which the armies gathered for the great struggle: the one near Jerusalem, where Christ was the "*capitán general*" of all the faithful, the other on the plains of Babylon, of which the "*candillo*" or chieftain was Lucifer.

And had not the establishment of the Morning Star been, precisely, a military academy, the pupils of which were drilled by divisions in military and spiritual decorum, a mingling, so to speak, of stand-up collar and Spanish ruff? And ideas of rank and preferment, which played such a brilliant part in Joachim's profession — how plainly, Hans Castorp thought, were they visible in that other society, wherein Naphta, alas, by reason of his illness, had been prevented from making further headway! By his account, the Society was exclusively composed of officers on fire with zeal, moved by the single thought of distinguishing themselves (*insignis esse,* in Latin). And these, according to the teaching of their founder and first general, the Spanish Loyola, performed a far more splendid service than any could who were guided merely by their normal reason. For theirs was a work of supererogation (*ex supererogatione*) in that they not only combated the rebellion of the flesh (*rebellio carnis*), which after all was incumbent upon any average healthy human reason to do, but were hostile to even an inclination toward the things of the sense, toward love of self and love of worldly things, even where these had not been directly forbidden. For it was better and more honourable to assail the foe (*agere contra*), that is, to attack, than merely to defend oneself (*resistere*). To weaken and break the foe — those were the instructions in the service-book; and here again its author, the Spanish Loyola, was of one mind with Joachim's *capitan general,* the Prussian Frederick, with his motto of " Attack, attack! Keep on their heels! *Attaquez donc toujours!* "

But what Naphta's and Joachim's worlds had most of all in common was their attitude towards the shedding of blood, their axiom that one must not hold back one's hand. Therein, as worlds, as orders, as states of society, they were in stern accord. The child of peace would listen with avidity to Naphta's stories of the warlike monks of the Middle Ages, who, ascetic to the point of physical exhaustion, and filled with a ghostly lust of power, had been unsparing in bloodshed to the end of establishing the kingdom of God and its supernal overlordship; of the

warlike Templars, who had held it of far greater worth to die in battle with the infidel than in their beds, and no crime but the highest glory, to kill or be killed for Christ's sake. Luckily, Settembrini had not been present at that conversation! He continued to fill the rôle of organ-grinder, and sang the praises of peace to harp and psaltery; but there was always the holy war against Vienna, to which he never said nay, though Naphta visited his foible with scorn and contempt, and when the Italian was glowing with passionate feeling, would lead the bourgeoisie of all Christendom into the field against him, swearing that every country, or else no country at all, was his fatherland, and repeating with cutting effect the phrase of a general of the Society, named Nickel, according to which our love of country was "a plague, and the certain death of Christian love."

It was, of course, his ascetic ideal that made Naphta call patriotism a scourge — and what all did he not comprehend under the word, what all, according to him, did not run counter to the ascetic ideal and the kingdom of God! For not alone attachment to home and family, but even clinging to life and health were so set down; he made it a reproach to the humanist that the latter sang the praises of peace and happiness: quarrelsomely accused him of love of the flesh (*amor carnalis*) and dependence upon bodily comfort (*commodorum corporis*), and told him to his face that it was the worst sort of bourgeois irreligiosity to ascribe to health or life itself any important whatsoever.

That was in the course of the great disputation on sickness and health, which one day, close on Christmas, arose out of certain differences they had during a snowy walk to the Platz and back. They all took part: Settembrini, Naphta, Hans Castorp, Ferge and Wehsal — one and all slightly feverish, at once nervously stimulated and physically lethargic from walking and talking in the severe frost, all subject to fits of shivering, and — whether principals in the argument, like Settembrini and Naphta, or for the most part receptive, like the others, contributing only short ejaculations from time to time — all, without exception, so ut-

terly absorbed that they stopped several times by the way, in a disorderly, gesticulating knot, blocking the path of the passers-by, who had to describe a circle to get round them. People even paused and listened in astonishment to their extravagance.

The discussion had grown out of a reference somebody made to Karen Karstedt, poor Karen with the open finger-ends, whose death had lately occurred. Hans Castorp had heard nothing of her sudden turn for the worse and final exit; else he would gladly have assisted at the last rites, as a comradely attention, if not simply out of his confessed liking for funerals. But the local practice of discretion had prevented him from hearing of it until too late. Karen had gone to take up the horizontal for good, in the garden of the Cupid with the crooked snow-cap. *Requiem æternam.* He dedicated a few friendly words to her memory, interrupted by Herr Settembrini, who began making game of his pupil's charitable activities, his visits to Leila Gern-gross, Rotbein the business man, the "overfilled" Frau Zimmermann, the braggart son of Tous-les-deux, and the afflicted Natalie von Mallinckrodt. He censured Hans Castorp in retrospect for paying tribute in costly flowers to that dismal, ridiculous crew; and Hans Castorp replied that with the temporary exception of Frau von Mallinckrodt and the boy Teddy, the recipients of his attentions had now in all seriousness died — to which Herr Settembrini retorted by asking if that made them any more respectable. Well, after all, Hans Castorp responded, wasn't there such a thing as Christian reverence before suffering? Before Settembrini could put him down, Naphta interposed, and began to speak of the devout excesses manifested by pious souls in the Middle Ages, astounding cases of fanatic devotion and ecstasy in the care of the sick: kings' daughters kissing the stinking wounds of lepers, voluntarily exposing themselves to contagion and calling the ulcers they received their "roses"; or drinking the water that had been used for the cleansing of abscesses, and vowing that nothing had ever tasted so good.

Settembrini made as though he would vomit. It was not so

much, he said, the physically disgusting element in these tales that turned his stomach as the monstrous lunacy which betrayed itself in such a conception of the love of humanity. Then, recovering his poise and good humour, he drew himself up and held forth upon the recent progress of humanitarian ideals, the triumphant forcing back of epidemic disease, upon hygiene and social reform; he contrasted the horrors of pestilence with the feats of modern medical science.

All these, Naphta responded, were very honest bourgeois achievements; but they would have done more harm than good in the centuries under discussion. They would have profited neither one side nor the other; the ailing and wretched as little as the strong and prosperous, these latter not having been piteous for pity's sake, but for the salvation of their own souls. Successful social reform would have robbed them of their necessary justification, as it would the wretched of their sanctified state. The persistence of poverty and sickness had been in the interest of both parties, and the position could be sustained just so long as it was possible to hold to the purely religious point of view.

"A filthy point of view," Settembrini declared. A position the stupidity of which he felt himself above combating. This talk of the sanctified lot of the poor and wretched — yes, and what the Engineer, in his simplicity, had said about the Christian reverence due to suffering — was simply gammon, resting as it did on a misconception, on mistaken sympathy, on erroneous psychology. The pity the well person felt for the sick — a pity that almost amounted to awe, because the well person could not imagine how he himself could possibly bear such suffering — was very greatly exaggerated. The sick person had no real right to it. It was, in fact, the result of an error in thinking, a sort of hallucination; in that the well man attributed to the sick his own emotional equipment, and imagined that the sick man was, as it were, a well man who had to bear the agonies of a sick one — than which nothing was further from the truth. For the sick man was — precisely that, a sick man: with the nature and modified reactions of his state. Illness so adjusted its man that

it and he could come to terms; there were sensory appeasements, short circuits, a merciful narcosis; nature came to the rescue with measures of spiritual and moral adaptation and relief, which the sound person naïvely failed to take into account. There could be no better illustration than the case of all this tuberculous crew up here, with their reckless folly, light-headedness, and loose morals, and their total lack of desire for health. In short, let the sound man with all his respect for illness once fall ill himself, and he would soon see that being ill is a state of being in itself — no very honourable one either — and that he had been taking it a good deal too seriously.

At this point Anton Karlewitsch Ferge girded his loins to remonstrate — he defended the pleura-shock against sneers and contumely. So Herr Settembrini thought you could take the pleura-shock too seriously, did he? With all due respect and gratitude and all that, he, Ferge, must really beg Herr Settembrini's pardon! His great Adam's apple and his good-natured moustaches worked up and down as he repudiated any lack of respect for the sufferings he had undergone. He was just a plain man, an insurance agent, with no high-falutin ideas; even the present conversation soared far above his head. But if Herr Settembrini meant to suggest that the pleura-shock was a good example of what he was talking about — that torture by tickling, with its stench of sulphur and its three-coloured fainting-fit — well, really, he was very much obliged to Herr Settembrini, he really must thank him very kindly indeed; but there had been nothing of the sort about the pleura-shock — not it! Talk about adjustments and "merciful narcosis" — why, it had been the most sickening piece of business under the shining sun, and nobody who had not been through it could have the least idea ——

"Yes, yes," Herr Settembrini said. Herr Ferge's collapse got more and more remarkable as time went on, and he would presently be wearing it like a halo round his head. He, Settembrini, had no great respect for sick folk who laid claim to consideration on the score of their illness. He was ill himself, and seriously; but in all sincerity he felt inclined to be ashamed of the

fact. However, his present remarks were purely abstract and impersonal; and the distinction he made between the nature and reactions of a well and a sick man was based on common sense, as the gentlemen would see if they would think about insanity — take, for instance, hallucinations. Suppose one of his companions, the Engineer, say, or Herr Wehsal, should enter his room to-night at dusk and see his deceased father sitting there in a corner, who should look at and speak to him — that would be absolutely monstrous, wouldn't it? A shattering experience, which would confound both sense and reason, and make him get out of the room as fast as he could and put himself in the care of a specialist in nervous ailments. Or wouldn't it? The joke of the thing was that such an experience would not be possible for any of the gentlemen present, since they were all in enjoyment of full mental health. If it did happen to any of them, it would be a sure sign that they were *not* sound, but diseased, and they would not react to the appearance with emotions of horror and by taking to their heels, but treat it as though it were entirely in order, and begin a conversation with it — this being, in fact, the reaction of a person suffering from a hallucination. To suppose that such hallucinations affected the person subject to them with the same horror as would be felt by a sound mind was a defect of the imagination to which normal persons were often prone.

Herr Settembrini spoke with droll and plastic effect. His picture of the father in the corner made them all laugh, even Ferge, put out though he was by the slight to his pleura-shock. Herr Settembrini took advantage of their hilarity to expatiate further on the contemptibleness of people who were subject to hallucinations, and of *pazzi* in general. It was his opinion that these people gave way a great deal more than they need, and often had it in their power to control their own freakishness. He had made this observation when he had visited asylums for the insane. For in the presence of the doctor, or of a stranger, the patients would mostly intermit their jabbering, grimaces, and weaving to and fro, and behave quite sensibly, as long as they

felt themselves under scrutiny, only to let themselves go again afterwards. For lunacy undoubtedly in many cases meant the kind of self-abandonment which was the refuge of a weak nature against extreme distress, a defence against such overwhelming blows of destiny as it felt itself, when in its right mind, unable to cope with. But almost anybody might get in that state; and he, Settembrini, had held more than one lunatic to temporary self-control, simply by opposing to his humbuggery an air of inexorable reason.

Naphta laughed derisively; Hans Castorp protested his readiness to believe Herr Settembrini's statement. Indeed, as he pictured him smiling beneath his moustaches and fixing the feeble-minded with the eye of remorseless reason, he could well understand how the poor fellow had had to pull himself together and behave with " temporary self-control," though probably finding Herr Settembrini's presence a most unwelcome incident. — But Naphta too had had experience of asylums for the insane. He recalled a visit to the violent ward, where he had seen such sights as — my God, such sights as would have been a bit too much even for Herr Settembrini's intelligent eye or disciplinary powers: Dantesque scenes, monstrous tableaux of horror and agony: naked madmen squatting in the continuous bath. in every posture of mental anguish or in the stupor of despair; some shrieking aloud, others with uplifted arms and gaping mouths whence issued laughter that mingled all the elements of hell ——

" Aha," cried Herr Ferge, and took leave to remind them of the laughter which had escaped him when they went over his pleura. In short, Herr Settembrini's inexorable pedantry would have had to confess itself beaten before these sights in the violent ward; in the face of which, the shudder of religious awe would surely have been a more human reaction than this condescending twaddle about reason, which our Worshipful Brother and Eminent Preceptor saw fit to put forward as a treatment for insanity.

Hans Castorp was too preoccupied to question the new titles

Naphta was conferring on Herr Settembrini. Hastily he made a resolve to look them up the first chance he got; for the moment, he had his hands full with the present conversation. Naphta was acrimoniously debating the general tendency which led the humanist to exalt health and cry down and belittle illness. Herr Settembrini's attitude was, he thought, a remarkable, even admirable example of self-abnegation, considering he was ill himself. But the position, no matter how strikingly meritorious, was as mistaken as it could well be: resting as it did upon a respect and reverence for the human body which could only be justified if that body had remained in original sinlessness, instead of sinking to its present fallen state (*statu degradationis*). For it had been created immortal, and by the original sins of depravity and abomination, by the degeneration of its nature, it had become mortal and corruptible, and was thus to be regarded as the prison-house and torture-chamber of the soul, or as the fit instrument for rousing the conscience to a sense of shame and confusion (*pudoris et confusionis sensum*), as Saint Ignatius had it.

The humanist Plotinus, exclaimed Hans Castorp, was also known to have given expression to the same idea. But Herr Settembrini flung up his hands and ordered the young man not to confuse two different points of view — and, for the rest, to be advised and maintain an attitude of receptivity.

Naphta, continuing, derived the reverence which the Christian Middle Ages paid to physical suffering from the fact that it acquiesced on religious grounds in the sight of the anguish of the flesh. For the wounds of the body not only emphasized its sunken state, they also corresponded in the most edifying manner to the envenomed corruption of the soul, and thereby gave rise to emotions of true spiritual satisfaction: whereas blooming health was a misleading phenomenon, insulting to the conscience of man and requiring to be counteracted by an attitude of debasement and humility before physical infirmity, which was infinitely beneficial to the soul. *Quis me liberavit de corpore mortis huius?* Who will deliver me from the body of this

death? There spoke the voice of the spirit, which was eternally the voice of true humanity.

On the contrary — according to Herr Settembrini's view, presented with no little heat — it was a voice from the darkness, a voice from a world upon which the sun of reason and humanity was not yet risen. Truly, in his own physical person he was contaminate; yet what mattered that, since his mind was untainted and sound — and quite competent to bring confusion to his priestly opponent in any discussion touching the body, or to laugh him to scorn over the soul? He took too high a flight in celebrating the human body as the true temple of the Godhead; for Naphta straightway declared that this mortal fabric was nothing more than a veil between us and eternity; whereupon Settembrini definitely forbade him the use of the word humanity — and so it went on.

Bare-headed, their faces stiff in the cold, they trod in their rubber galoshes the crisp, creaking, cinder-strewn snow, or ploughed through porous masses in the gutter: Settembrini in a winter jacket with beaver collar and cuffs — the fur was worn to the pelt, and looked fairly mangy, but he knew how to carry it off with an air; Naphta in a long black overcoat that came down to his heels and up to his ears, and showed none of the fur with which it was lined throughout. Both speakers treated their theme as of the utmost personal concern; and both often turned, not to each other but to Hans Castorp, with argument and exposition, referring to their opponents with a jerk of the head or thumb. They had him between them, and he turned his head to assent first to one and then to the other; now and again he stood stock-still on the path, tipping his body back from the waist and gesturing with his fur-lined glove as he made some quite inadequate contribution to the talk. Ferge and Wehsal circled about, now in front and now behind, now in a single row until they had to break up their line again to let people pass.

It was due to some remark of theirs that the debate took on a less abstract tone, and all the company joined in a discussion of torture, cremation and punishment — both capital and corporal.

It was Ferdinand Wehsal who introduced the last-named; with obvious relish, Hans Castorp observed. As was to be expected, Herr Settembrini, in high-sounding words, invoked the dignity of the human race against a procedure whose results were as devastating in education as in penology. And equally to be expected, though rendered startling by a certain kind of gloomy ferocity, was Naphta's approval of the bastinado. According to him, it was absurd to prate about human dignity, since true dignity indwelt not in the flesh but in the spirit. The soul of man was for ever prone to suck the joys of this earthly life from the flesh instead of the spirit; thus pain, by rendering bitter to him the things of the senses, was highly efficacious, driving him back to the spirit and giving the latter the mastery over the flesh. It was shallow to contend that the discipline of the whipping-post had anything particularly shameful about it. Saint Elizabeth had been flogged by her confessor, Conrad von Marburg, until the blood came, and by such means her soul was rapt " to the third choir of angels." She herself, moreover, had beaten with rods an old woman who was too sleepy to make her confession. The members of a certain sects, and even other persons of devout and serious character, submitted to flagellation in order that the spiritual impulse might be strengthened. Would anyone seriously contend that such a procedure was barbarous and inhuman? It was true that corporal punishment was on the decline in certain countries which considered themselves in the van of progress: but the belief that such a decline was a sign of enlightenment became only the more comic the longer it persisted.

Well, anyhow, Hans Castorp considered, so much was granted: that in the antithesis between body and soul it was undoubtedly the body which embodied — the body embodied, that wasn't so bad, was it? — the evil principle; in so far as the body was naturally nature — pretty good, too, that! — and nature, being diametrically opposed to the spirit and reason, was by that fact intrinsically evil — mystically evil, one might say, if it didn't sound like showing off! But it followed from this

that the body should be treated accordingly, and made to profit from disciplinary methods, which might also be called mystically evil. Herr Settembrini, for instance, that time when the weakness of the flesh had prevented him from attending the Congress for the Advancement of Civilization at Barcelona, ought to have had a Saint Elizabeth at his side ——!

Everybody laughed; but while the humanist was bringing up his guns, Hans Castorp hastily began to talk about a beating he had once received, when he was in one of the lower forms in the gymnasium, where this form of punishment still survived to some extent, and there were always switches on hand. His, Hans Castorp's social position had been too good for the masters to venture to lay hands on him; but he had once been whipped by a stronger pupil, a big lout of a fellow who had laid on with the flexible switch across Hans Castorp's thin-stockinged calves. It had hurt so confoundedly — so "mystically" — that he had fairly sobbed for rage, and the tears had ignominiously flowed down. And he recalled having read that in the penitentiaries, when men are flogged, the most hardened reprobates will blubber like little children.

Herr Settembrini hid his face in his hands, that were clad in very shabby leather gloves; and Naphta, with statesmanlike calm, asked how else they would expect to reduce refractory criminals — unless by putting in the stocks, which were quite the suitable furnishing for a prison. A humane penitentiary would be neither one thing nor the other, an æsthetic compromise: if Herr Settembrini did not think so, then it was clear that, though an æsthete, he had very little sense of the fitness of things. And in the field of education, a conception of human dignity which would bar corporal punishment from the schools had its roots, according to Naphta, in the liberal-individualism of our bourgeois, humanitarian age, in an enlightened absolutism of the ego, which was, indeed, now dying off, to give place to social conceptions made of sterner stuff: ideas of discipline and conformity, of coercion and compliance, to the realization of which an element of godly severity would be needful, and

which, when realized, would make us alter all our ideas on the subject of the chastisement of the human carcass.

"Hence the phrase *perinde ac si cadaver*," scoffed Settembrini. Naphta suggested that since God, in punishment of our sins, had visited us with the shameful and horrible sentence of bodily corruption, after all it was not such a frightful insult to that same body that it should now and then get a flogging. And then, somehow, all at once, they came upon the subject of cremation.

Settembrini paid it homage. That indignity of corruption, he said, of which Naptha spoke, could by its means be redressed. On practical as well as on ideal grounds, mankind was now about to redress it. He explained that he was helping prepare for an international congress for the promotion of cremation, the scene of whose labours would probably be Sweden. A model crematorium would be exhibited, planned in accordance with the latest researches and experiments, with a hall of urns; they hoped to rouse widespread interest and enthusiasm. What an effete and obsolete procedure burial was, under our modern conditions —the price of land, the expansion of our cities and consequent shoving of the graveyards out on to the periphery! And the chop-fallen funeral processions, with their dignity curtailed by present-day traffic conditions! Herr Settembrini had plenty of disillusioning facts at his command. He made a droll picture of a grief-stricken widower on his daily pilgrimage to the graveside, to hold communion with the beloved departed; and said that the man must have a superfluity of that most precious of human commodities, time; and further, that the rush of business in a large modern burying-ground must surely dash his atavistic bliss. The destruction of the body by fire — what a cleanly, sanitary, dignified, yes, heroic conception that was, compared with abandoning it to the miserable processes of decay and assimilation by the lower forms of life! Yes, the newer method was more satisfying emotionally too, and kinder to the human longing after immortality. For what the fire destroyed was the more perishable part of the body, the elements which even during

one's life were got rid of by metabolism; whereas those which accompanied man through life, taking least share in the process of change, those became the ashes, and with them the survivors possessed the deceased's imperishable part.

"Oh, charming," Naphta said. "Oh, really, *very* good! Man's imperishable part, his ashes!"

Naphta evidently meant to hold humanity fast to its old, irrational position in the face of established biological fact; meant to force it to remain at the stage of primitive religion, where death was a spectre surrounded by such mysterious terrors that the gaze of reason could not be focused upon it. What barbarism! The fear of death went back to a very low cultural stage, when violent death was the rule, and its horrors thus became associated with the idea of death in general. But now, thanks to the development of hygiene and the increase in personal security, a natural death was the rule, a violent one the exception; modern man had come to think of repose, after exhaustion of his powers, as not at all dreadful, but normal and even desirable. No, death was neither spectre nor mystery. It was a simple, acceptable, and physiologically necessary phenomenon; to dwell upon it longer than decency required was to rob life of its due. Accordingly, the Hall of Death (as the modern crematory and vault for the urns was to be called) would be supplemented by a Hall of Life, where architecture, painting, sculpture, music, and poetry would combine to draw the thoughts of the survivors from the contemplation of death, from weak and unavailing grief, and fix them upon the joys of life.

"On with the dance!" Naphta mocked. "Don't let them make too much of the funeral rites, don't let them pay too much respect to such a simple fact as death — but without that simple fact, there would never have been either architecture nor painting, sculpture nor music, poetry nor any other art."

"He deserts to the colours," murmured Hans Castorp dreamily.

"Your remark is incomprehensible," Settembrini answered

him, " which doesn't prevent it from being at the same time silly. Either the experience of death must be the last experience of life, or else it must be a bugaboo, pure and simple."

" Will there be obscene symbols employed in the Hall of Life, like those on the ancient sarcophagi? " Hans Castorp asked with a serious air.

" By all accounts," Naphta chimed in, " there will be fine fat feeding for the sense." In oils and in marbles, a humanistic taste would celebrate the glories of the sense — of the sinful body whose flesh it had saved from putrefaction. There was nothing surprising about that — it was of a piece with its fastidiousness in the matter of corporal punishment.

Thus they came upon the subject of torture — introduced by Wehsal, to whom, it seemed, it made a particular appeal. " The question," now — what were the gentlemen's views about it? He, Ferdinand, when he was " on the road," liked to visit those quiet retreats in the centres of ancient culture, where such research into the conscience of man used to be carried on. He had seen the torture-chambers of Nuremberg and Regensburg, he had made a study of them, and been edified. They had certainly devised a number of ingenious ways of man-handling the body for the good of the soul. There had never been any outcry — they rammed the famous choke-pear, itself such a very tasty morsel, into the victim's mouth, and after that silence reigned.

" *Porcheria!* " Settembrini muttered.

Ferge professed his respect for the choke-pear, and the whole silent activity. But anything worse than the pinning back of his pleura he was sure had never been devised, not even in those times.

That had been done for his good!

The obdurate soul, offended justice, these warranted a temporary lack of mercy. But in fact, the torture was an invention of the human reason.

Settembrini presumed that the speaker was not quite in his senses.

Oh, yes, he was pretty well in possession of them. It was Herr

Settembrini, the professed æsthete, who was probably not altogether familiar with the history of the development of mediæval jurisprudence. There had been, in fact, a process of continuous rationalization, in the course of which reason had taken the place of God, who had been shoved out of the department of justice. In other words, trial by battle had fallen into disuse, because it had been observed that the stronger man conquered even when he was in the wrong. It had been people of Herr Settembrini's kidney, the doubters and critics, who had made the observation, and brought about the Inquisition, which superseded the old naïve procedure. Justice no longer relied on the intervention of God in favour of the truth, but aimed to get it out of the accused by confession. No sentence without confession — you could hear that still among the people, for the instinct lodged deep with them; the chain of evidence might be as strong as it liked, but if there had been no confession, there would remain a lurking feeling that the sentence was illegitimate. But how get at the confession? How procure the truth, out of the mass of circumstance and suspicion? How look into the heart, the brain, of a man who denied and concealed? If the spirit was recalcitrant, there remained the body, which could be got at. The torture was recommended to reason, as a means to an end, the end of bringing out the indispensable confession. But it was Herr Settembrini who had demanded and introduced confession, and he, accordingly, who was responsible for torture.

The humanist implored the others not to believe a word of all this. Herr Naphta was indulging in a diabolical joke. If the position had really been what he said, if it were true that the horrible thing was actually an invention of the human reason, that only showed how grievously she always needed sustaining and enlightening, and how little ground the instinct-worshippers had for their fear that things could ever be too much directed by reason on this earth! But the speaker was of course in error. The judicial abomination they were discussing could not be laid at the door of the human reason, because it went back to an original belief in hell. The rack, the pincers, the screws and tongs

you saw in these chambers of torment and martyrdom represented the effort of a childish and deluded fancy to emulate what it piously believed to be the sufferings of the eternally damned. But that was not all. They thought to assist the evildoer, whose spirit they assumed to be wrestling after confession, while his flesh, the evil principle, set itself against the soul's desire: they had it in mind to do him a service of love, in breaking his body by torture. It was a madness of asceticism ——

"How about the ancient Romans — did they harbour the same delusion?"

"The Romans? *Ma che!*"

"But they employed the torture as a judicial instrument."

Logical impasse. Hans Castorp tried to help out — as if it were his *métier* to guide such a conversation! Of his own accord, he flung into the arena the question of capital punishment. Torture, he said, was abolished — though examining magistrates still had ways of making an accused person pliable. But the death penalty persisted, it seemed impossible to do without it. It was practised by the most civilized nations. The French system of deportation had worked very badly. There was nothing feasible to do with certain half-human beings, except to make them a head shorter!

They were *not* "certain half-human beings" Settembrini corrected him. They were men, like the Engineer, like himself, Settembrini — only weak-willed victims of a defective social system. He cited the case of an abandoned criminal, the kind always referred to by the prosecuting attorneys as a "beast in human form," who had covered the walls of his cell with verse, and not at all bad verse either, much better than most prosecuting attorneys ever managed to write.

That cast a somewhat singular light on the art of verse-writing, Naphta retorted, but was not otherwise worth answering.

Hans Castorp said he was not surprised to hear that Naphta favoured the death penalty. To his mind, Naphta was as revolutionary as Settembrini, only in a conservative direction — a reactionary revolutionist.

Herr Settembrini, with a confident smile, assured them that the world, after passing through a period of inhuman reaction, would always return to the normal order of things. But Herr Naphta preferred to discredit art sooner than admit that it might have a humanizing effect upon a sunken wretch. He need not expect, by such fanatical talk, to make much headway with light-seeking youth. He, Settembrini, had the honour to belong to a newly-formed league, the scope of which was the abolition of capital punishment in all civilized countries. It was not yet settled where the first congress should meet; but one thing was sure, that those who addressed it would have plenty of arguments at hand. He submitted some of them forthwith: the ever-present possibility that justice might err and judicial murder be committed; the hope of reformation, which it was never possible to disregard; the biblical injunction "Vengeance is mine." Then he referred to the theory that the State, in its function not as the wielder of force, but as the instrument of human betterment, may not repay evil with evil; he attacked the conception of guilt, on the ground of scientific determinism; and lastly, he repudiated the whole theory of punishment.

On top of which "light-seeking youth" had to stand by while Naphta neatly wrung the neck of all these arguments, one after the other. He derided the humanist's reluctance to shed blood, and his reverence for human life. He said that the latter was characteristic of our intensely bourgeois age, our policy of molly-coddle. Even so, its inconsistency was apparent. For let an idea arise that went beyond considerations of personal safety and well-being — and such ideas were the only ones worthy of human beings, and thus in a higher sense were the normal field of human activity — and the individual would, even under average emotional stress, be sacrificed without scruple to the higher claim. Nay, more: the individual, of his own free will, would expose himself without a thought. The philanthropy of his honoured opponent would eliminate from life all its stern and mortal traits; it would castrate life, as would the determinism of its so-called science. But determinism would never succeed

in doing away with the conception of guilt. It could only add to its authority and its awfulness.

Oh, so he demanded that the unhappy victim of social maladjustment be convinced of his own sinfulness, and tread in full conviction the path to the scaffold?

" Quite. The evil-doer is filled with his guilt as with himself. For he is as he is, and can and will not be otherwise — and therein lies his guilt."

Naphta shifted the ground of the discussion from the empiric to the metaphysical. He went on to say that in behaviour, in action, determinism did indeed rule; there was no freedom of choice. But in being, the man is as he has wished to be, and as, until his last breath, he has never ceased to wish to be. He has revelled in slaying, and does not pay too dear in being slain. Let him die, then, for he has gratified his heart's deepest desire.

" Deepest desire? "

" Deepest desire."

They all gritted their teeth. Hans Castorp gave a little cough, Wehsal set his under jaw awry. Herr Ferge breathed a sigh, Settembrini shrewdly remarked: " There is a kind of generalization that has a distinctly personal cast. Have you ever had a desire to commit murder? "

" That is no concern of yours. But if I had, I should laugh in the face of any ignorant humanitarianism that tried to feed me on skilly till I died a natural death. It is absurd for the murderer to outlive the murdered. They two, alone together, as two beings are together in only one other human relationship, have, like them, the one acting, the other suffering him, shared a secret that binds them for ever together. They belong to each other."

Settembrini said frigidly that he lacked the brains necessary to the understanding of this death-and-murder mysticism — and he really didn't miss them. No offence intended; Herr Naphta's religious gift did undoubtedly far surpass his own, but he protested that he was not envious. His own nature had an unconquerable craving for fresh air; it kept him somewhat aloof from a sphere where reverence — and not merely the unthinking rev-

erence of youth — was paid to suffering, and that in a spiritual as well as a physical sense. In that sphere, it was plain, virtue, reason, and healthiness counted for nothing, vice and disease were honoured in a wondrous way.

Naphta concurred. He said that being virtuous and healthy did not, in fact, constitute being in a state of religion at all. It would clear the air to have it plainly stated that religion had nothing to do with reason and morality.

" For," he added, " it has nothing to do with life. Life is based on conditions and built up on foundations which are partly the result of experience, and partly belong to the domain of ethics. We call the first kind time, space, and causality; the second, morality and reason. But one and all of these are not only foreign to, utterly a matter of indifference to the nature of religion; they are even hostile to it. For they are precisely what make up life — the so-called normal life, which is to say, arch Philistinism, ultra-bourgeoisiedom, the absolute antithesis of which, the very genius of antithesis to which, is the life of religion."

Naphta went on to say that he would not deny to the other sphere the possibility of genius. There was much to admire in the monumental respectability, the majestic Philistinism of the middle-class consciousness. But one must never forget that as it stood, straddle-legged, firmly planted on earth, hands behind the back, chest well out, it was the embodiment of irreligion.

Hans Castorp, like a schoolboy, put up his hand. He wished, he said, not to offend either side. But since they were talking about progress, and thus, to a certain extent also, about politics, and the republic of eloquence and the civilization of the educated Occident, he might say that it seemed to him the difference — or, if Herr Naphta insisted, the antithesis — between life and religion went back to that between time and eternity. Only in time was there progress; in eternity there was none, nor any politics or eloquence either. There, so to speak, one laid one's head back in God, and closed one's eyes. And that was the difference between religion and morality — he was aware that he had put it very badly.

The way he put it, Settembrini remarked, naïve as it was, was less objectionable than his fear of giving offence, his inclination to give ground to the Devil.

Oh, as far as the Devil was concerned, they two had talked about him aforetime, hadn't they? "*O Satana, O ribellione.*" But which devil was it he had been giving ground to just now? Was it Carducci's one — rebellion, activity, critical spirit — or was it the other? It was pretty dangerous having a devil on either hand, like this; how in the Devil's name should we get out of it?

That, Naphta said, was no proper description of the state of affairs as Herr Settembrini looked at them. For the distinctive feature of his cosmos was that he made God and the Devil two distinct persons or principles, with "life" as a bone of contention between them — which, by the by, was just the way the Middle Ages had envisaged them. But in reality, God and the Devil were at one in being opposed to life, to bourgeoisiedom, reason and virtue, since they together represented the religious principle.

"What a disgusting hodge-podge — *che guazzabuglio proprio stomachevole!*" Good and evil, sanctification and criminal conduct, all mixed up together! Without judgment! Without direction! Without the possibility of repudiating what was vile! Did Herr Naphta realize what it was he denied and disavowed in the presence of youth, when he flung God and the Devil together and in the name of this mad two-in-oneness refused to admit the existence of an ethical principle? He denied every standard of values, he denied goodness! Horrible! — Very well, then there existed neither good nor evil, nothing but a morally chaotic All! There was not even the individual in possession of a critical faculty — there was only the all-consuming, the all-levelling universal communalty, and mystic immersion in her!

It was delicious, Herr Settembrini's thinking of himself as an individualist! For to be that, one had at least to recognize the difference between morality and blessedness, which our honoured illuminant and monist most certainly did not! A society

in which life was stupidly conceived as an end in itself, with no questions asked about its ulterior meaning and purpose, was governed by a tribal and social ethic, indeed, a vertebrate morality, if you liked, but certainly not by individualism. For individualism belonged, singly and solely, in the realm of the religious and mystical, in the so-called " morally chaotic All." And this morality of Herr Settembrini's, what was it, what did it want? It was life-bound, and thus entirely utilitarian; it was pathetically unheroic. Its end and aim was to make men grow old and happy, rich and comfortable — and that was all there was to it. And this Philistine philosophy, this gospel of work and reason, served Herr Settembrini as an ethical system. As far as he, Naphta, was concerned, he would continue to deny that it was anything but the sheerest and shabbiest bourgeoisiedom.

Settembrini enjoined him to be calm — his own voice shaking with passion. He found Herr Naphta's talk about " bourgeoisiedom " simply insufferable — and God knew why he should put on that contemptuous, aristocratic air! As if the opposite of life — and we all knew what that was — was likely to be more refined than life itself!

New cries, new catchwords! Now it was the " aristocratic principle." Hans Castorp, all flushed and depleted from taxing his brains in the cold, shaky as to his capacity for clear expression, hot and cold with his own audacity, heard himself babble that always since a child he had pictured death to himself as wearing a starched ruff, or at least a sort of half-uniform, with a stand-up collar, while life, on the other hand, wore an ordinary collar. His words sounded, even to himself, like a drunken impropriety; he hastened to assure the company that that was not at all what he had meant to say. And yet — wasn't it a fact that one couldn't imagine certain people dead, simply because they were so very ordinary? That must mean they were very fit for life, but could not die, because unfit for the consecration of death.

Herr Settembrini said he was confident Hans Castorp uttered

such stuff merely for the sake of being contradicted. The young man would find him ever ready to lend a hand in the intellectual warfare, against attacks like the present. The Engineer had used the expression " fit for life "; had he intended it in a derogatory sense? To him it was synonymous with " worthy of life," the two conceptions being perfectly harmonious, and suggesting by a natural process of association another equally beautiful, " worthy of love." One might with truth say that he who was worthy of the one was fully worthy of the other. And both together, love-worthy and life-worthy, made up the true nobility.

Hans Castorp found that charming — most edifying. Herr Settembrini had quite won him over with his plastic theory. Say what you like — and there was a lot to be said for the idea that illness had something solemn and ennobling about it — yet after all, you couldn't deny that illness was an accentuation of the physical, it did throw man back, so to speak, upon the flesh and to that extent was detrimental to human dignity. It dragged man down to the level of his body. Thus it might be argued that disease was unhuman.

On the contrary, Naphta hastened to say. Disease was very human indeed. For to be man was to be ailing. Man was essentially ailing, his state of unhealthiness was what made him man. There were those who wanted to make him " healthy," to make him " go back to nature," when, the truth was, he never had been " natural." All the propaganda carried on to-day by the prophets of nature, the experiments in regeneration, the uncooked food, fresh-air cures, sun-bathing, and so on, the whole Rousseauian paraphernalia, had as its goal nothing but the dehumanization, the animalizing of man. They talked of " humanity," of nobility — but it was the spirit alone that distinguished man, as a creature largely divorced from nature, largely opposed to her in feeling, from all other forms of organic life. In man's spirit, then, resided his true nobility and his merit — in his state of disease, as it were; in a word, the more ailing he was, by so much was he the more man. The genius of disease was more hu-

man than the genius of health. How, then, could one who posed as the friend of man shut his eyes to these fundamental truths concerning man's humanity? Herr Settembrini had progress ever on his lips: was he aware that all progress, in so far as there was such a thing, was due to illness, and to illness alone? In other words, to genius, which was the same thing? Had not the normal, since time was, lived on the achievements of the abnormal? Men consciously and voluntarily descended into disease and madness, in search of knowledge which, acquired by fanaticism, would lead back to health; after the possession and use of it had ceased to be conditioned by that heroic and abnormal act of sacrifice. That was the true death on the cross, the true Atonement.

"Aha!" thought Hans Castorp. "You unorthodox Jesuit, you, with your interpretations of the Crucifixion! It's plain why you never became a priest, *joli jésuite à la petite tache humide!* Now roar, lion!" he mentally addressed Herr Settembrini. And the lion roared. He characterized all Naphta had said as quibbling, sophistry, and confusion.

"Say it!" he cried to his opponent, "say it in your character as schoolmaster, say it in the hearing of plastic youth, say straight out, that the soul is — disease! Verily you will thereby encourage them to a belief in the spiritual. Disease and death as nobility, life and health as vulgarity — what a doctrine whereby to hold fast the neophyte to the service of humanity! *Davvero, è criminoso!*" And like a crusader he entered the lists in defence of the nobility of life and health, of that which nature gave, for the soul of which one did not need to fear. "The Form," he said; and Naphta rejoined bombastically: "The Logos." But he who would have none of the Logos answered: "The Reason," and the man of the Logos retorted with "The Passion."

It was confusion worse confounded.

"The Object," cried one, the other: "The Ego!" "Art" and "critique" were bandied back and forth, then once more "nature" and "soul," and as to which was the nobler, and concern-

ing the " aristocratic problem." But there was no order nor clarity, not even of a dualistic and militant kind. Things went not only by contraries, but also all higgledy-piggledy. The disputants not only contradicted each other, they contradicted themselves. How often had Settembrini not spent his oratory in praise of criticism, as being the aristocratic principle? Yet now it was for its opposite, for " art," that he made the same claim. How often had Naphta not stood for instinct, what time Settembrini called nature a blind force, mere " *factum et fatum*," before which reason and human pride must never abdicate! But here now was Naphta on the side of the soul and disease, wherein alone true nobility and humanity resided, while Settembrini flung himself into advocacy of nature and her noble sanity, regardless of his inconsistency on the score of emancipation from her. The " Object " and the " Ego " were no less involved in confusion — yes, and here the confusion, moreover, remained constant, was the most literal and incorrigible; so that nobody any longer knew who was the devout and who the free-thinker. Naphta sharply forbade Settembrini to call himself an individualist, for so long as he denied the antithesis between God and nature, saw in the problem of man's inward conflict no more than the struggle between individual and collective interest, and was vowed to a materialistic and bourgeois ethic, in which life became an end in itself, limited to utilitarian aims, and the moral law subserved the interest of the State. He, Naphta, was well aware that man's inner conflict based upon the antagonism between the sensible and the supra-sensible; it was he, not Settembrini, who represented the true, the mystical individualism. He, not Settembrini, was in reality the free-thinker, the man who looked for guidance within himself. Hans Castorp reflected that if that were true, then what about the " anonymous and communal " — not to mention any other contradiction? And what about those striking comments he had made to Father Unterpertinger on the subject of Hegel's Catholicism, and the affinity between Catholicism and politics, and the category of the objective which they together comprised? Had not statecraft and edu-

cation always been the special province of the Society to which Naphta belonged? And what an education! Herr Settembrini himself was certainly a zealous pedagogue, zealous to the point of tedium; but he could simply not compete with Naphta in the matter of ascetic, self-mortifying objectivity. Absolute authority, iron discipline, coercion, submission, the Terror! All that might have its own value, but it paid scant homage to the individual and the dignity of his critical faculty. It was the army regulations of the Prussian Frederick, the Exercise-book of the Spanish Loyola all over again; it was rigid, it was devout, to the very marrow. But one question remained to be asked: how had Naphta arrived at this savage absolutism, he who, by his own account, believed not at all in pure knowledge or unfettered research, in other words not in truth, the objective, scientific truth, to strive after which was for Ludovico Settembrini the highest law of human morality. Here was the object of his rigid devotion, whereas Naphta with reprehensible looseness referred truth back to mankind itself, and declared that that was truth which advantaged man. Wasn't it the most utter bourgeoisiedom, the sheerest utilitarian Philistinism, to make truth depend on the interest of mankind? It certainly could not be considered strict objectivity, there was much more free-thinking and subjectivity about it than Leo Naphta would admit — it was, indeed, quite as much politics as Herr Settembrini's didactic phrase: "Freedom is the law of love of one's kind." That, obviously, was to make freedom, as Naphta made truth, depend upon man, and thus was more orthodox than liberal. But here again were distinctions that tended to disappear in the process of definition.

Ah, this Settembrini — it was not for nothing he was a man of letters, son of a politician and grandson of a humanist! He had lofty ideas about emancipation and criticism — and chirruped to the girls in the street. On the other hand, knife-edged little Naphta was bound by the strictest sort of vows; yet in thought he was almost a libertine, whereas the other was a very fool of virtue, in a manner of speaking. Herr Settembrini was afraid of "Absolute Spirit," and would like to see it everywhere

wedded to democratic progress; he was simply outraged at the religious licence of his militant opponent, which would jumble up together God and the Devil, sanctification and bad behaviour, genius and disease, and which knew no standards of value, no rational judgment, no exercise of the will. But who then was the orthodox, who the free-thinker? Where lay the true position, the true state of man? Should he descend into the all-consuming all-equalizing chaos, that ascetic-libertine state; or should he take his stand on the "Critical-Subjective," where empty bombast and a bourgeois strictness of morals contradicted each other? Ah, the principles and points of view constantly did that; it became so hard for Hans Castorp's civilian responsibility to distinguish between opposed positions, or even to keep the premisses apart from each other and clear in his mind, that the temptation grew well-nigh irresistible to plunge head foremost into Naphta's "morally chaotic All." The confusion, the cross-purposes, became general, and Hans Castorp suspected that the antagonists would have been less embittered had not the dispute bitten into their very souls.

They had got up meantime to the Berghof. Then the three who lived there walked back with the others as far as their door, where they stood about in the snow for some further while, and Settembrini and Naphta continued to dispute. It was apparent to Hans Castorp that their zeal was the zeal of the schoolmaster, bent on making an impression upon his plastic mind. Herr Ferge reiterated that it was all too much for him; while Wehsal, so soon as they had got off the themes of torture and corporal punishment, showed small interest. Hans Castorp stood with bent head and burrowed with his stick in the snow, pondering the vasty confusion of it all.

They broke off at last. There were no limits to the subject — but they could not go on for ever. The three guests of the Berghof took their way home, and the two disputants had to go into the cottage together, the one to seek his silken cell, the other his humanistic cubby-hole with the pulpit-desk and the water-bottle. Hans Castorp betook himself to his balcony, his ears full of the

hurly-burly and the clashing of arms, as the army of Jerusalem and that of Babylon, under the *dos banderas*, came on in battle array, and met each other midst tumult and shoutings.

SNOW

Daily, five times a day, the guests expressed unanimous dissatisfaction with the kind of winter they were having. They felt it was not what they had a right to expect of these altitudes. It failed to deliver the renowned meteorological specific in anything like the quantity indicated by the prospectus, quoted by old inhabitants, or anticipated by new. There was a very great failure in the supply of sunshine, an element so important in the cures achieved up here that without it they were distinctly retarded. And whatever Herr Settembrini might think of the sincerity of the patients' desire to finish their cure, leave " home " and return to the flat-land, at any rate they insisted on their just dues. They wanted what they were entitled to, what their parents or husbands had paid for, and they grumbled unceasingly, at table, in lift, and in hall. The management showed a consciousness of what it owed them by installing a new apparatus for heliotherapy. They had two already, but these did not suffice for the demands of those who wished to get sunburnt by electricity — it was so becoming to the ladies, young and old, and made all the men, though confirmed horizontallers, look irresistibly athletic. And the ladies, even though aware of the mechanico-cosmetical origin of this conquering-hero air, were foolish enough to be carried away by it. There was Frau Schönfeld, a red-haired, red-eyed patient from Berlin. In the salon she looked thirstily at a long-legged, sunken-chested gallant, who described himself on his visiting-card as " *Aviateur diplomé et Enseigne de la Marine allemande.*" He was fitted out with the pneumothorax and wore " smoking " at the midday meal but not in the evening, saying this was their custom in the navy. " My God," breathed Frau Schönfeld at him, " what a tan this demon has — he gets it from

the helio — it makes him look like a hunter of eagles!" "Just wait, nixie!" he whispered in her ear, in the lift, "I'll make you pay for looking at me like that!" It made goose-flesh and shivers run over her. And along the balconies, past the glass partitions, the demon eagle-hunter found his way to the nixie.

But the artificial sun was far from making up for the lack of the real one. Two or three days of full sunshine in the month — it was not good enough, gorgeous though these were, with deep, deep velvety blue sky behind the white mountain summits, a glitter as of diamonds and a fine hot glow on the face and the back of the neck, when they dawned resplendent from the prevailing thick mantle of grey mist. Two or three such days in the course of weeks could not satisfy people whose lot might be said to justify extraordinary demands from the external world. They had made an inward compact, by the terms of which they resigned the common joys and sorrows proper to flat-land humanity, and in exchange were made free of a life that was, to be sure, inactive, but on the other hand very lively and diverting, and care-free to the point of making one forget altogether the flight of time. Thus it was not much good for the Hofrat to tell them how favourably the Berghof compared with a Siberian mine or a penal settlement, nor to sing the praises of the atmosphere, so thin and light, well-nigh as rare as the empty universal ether, free of earthly admixture whether good or bad, and even without actual sunshine to be preferred to the rank vapours of the plain. Despite all he could say, the gloomy disaffection gained ground, threats of unlicensed departure were the order of the day, were even put into execution, without regard for the warning afforded by the melancholy return of Frau Salomon to the fold, now a "life member," her tedious but not serious case having taken that turn by reason of her self-willed visit to her wet and windy Amsterdam.

But if they had no sun, they had snow. Such masses of snow as Hans Castorp had never till now in all his life beheld. The previous winter had done fairly well in this respect, but it had

been as nothing compared to this. The snow-fall was monstrous and immeasurable, it made one realize the extravagant, outlandish nature of the place. It snowed day in, day out, and all through the night. The few roads kept open were like tunnels, with towering walls of snow on either side, crystal and alabaster surfaces that were pleasant to look at, and on which the guests scribbled all sorts of messages, jokes and personalities. But even this path between walls was above the level of the pavement, and made of hard-packed snow, as one could tell by certain places where it gave way, and let one suddenly sink in up to the knee. One might, unless one were careful, break a leg. The benches had disappeared, except for the high back of one emerging here and there. In the town, the street level was so raised that the shops had become cellars, into which one descended by steps cut in the snow.

And on all these lying masses more snow fell, day in, day out. It fell silently, through air that was moderately cold, perhaps twenty to thirty degrees of frost. One did not feel the cold, it might have been much less, for the dryness and absence of wind deprived it of sting. The mornings were very dark, breakfast was taken by the light of the artificial moon that hung from the vaulted ceiling of the dining-room, above the gay stencilled border. Outside was the reeking void, the world enwrapped in grey-white cotton-wool, packed to the window-panes in snow and mist. No sight of the mountains; of the nearest evergreens now and again a glimpse through the fog, standing laden, and from time to time shaking free a bough of its heavy load, that flew into the air, and sent a cloud of white against the grey. At ten o'clock the sun, a wan wisp of light, came up behind its mountain, and gave the indistinguishable scene some shadowy hint of life, some sallow glimmer of reality; yet even so, it retained its delicate ghostliness, its lack of any definite line for the eye to follow. The contours of the peaks dissolved, disappeared, were dissipated in the mist, while the vision, led on from one pallidly gleaming slope of snow to another, lost itself in the void. Then a single cloud, like smoke, lighted up by the sun,

might spread out before a wall of rock and hang there for long, motionless.

At midday the sun would half break through, and show signs of banishing the mist. In vain — yet a shred of blue would be visible, and suffice to make the scene, in its strangely falsified contours, sparkle marvellously far and wide. Usually, at this hour, the snow-fall stopped, as though to have a look at what it had done; a like effect was produced by the rare days when the storm ceased, and the uninterrupted power of the sun sought to thaw away the pure and lovely surface from the new-fallen masses. The sight was at once fairylike and comic, an infantine fantasy. The thick light cushions plumped up on the boughs of trees, the humps and mounds of snow-covered rock-cropping or undergrowth, the droll, dwarfish, crouching disguise all ordinary objects wore, made of the scene a landscape in gnome-land, an illustration for a fairy-tale. Such was the immediate view — wearisome to move in, quaintly, roguishly stimulating to the fancy. But when one looked across the intervening space, at the towering marble statuary of the high Alps in full snow, one felt a quite different emotion, and that was awe of their majestic sublimity.

Afternoons between three and four, Hans Castorp lay in his balcony box, well wrapped, his head against the cushion, not too high or too low, of his excellent chair, and looked out at forest and mountain over his thick-upholstered balustrade. The snow-laden firs, dark-green to blackness, went marching up the sides of the valley, and beneath them the snow lay soft like down pillows. Above the tree line, the mountain walls reared themselves into the grey-white air: huge surfaces of snow, with softly veiled crests, and here and there a black jut of rock. The snow came silently down. The scene blurred more and more, it inclined the eye, gazing thus into woolly vacuity, to slumber. At the moment of slipping off one might give a start — yet what sleep could be purer than this in the icy air? It was dreamless. It was as free from the burden — even the unconscious burden — of organic life, as little aware of an effort to breathe this con-

tentless, weightless, imperceptible air as is the breathless sleep of the dead. When Hans Castorp stirred again, the mountains would be wholly lost in a cloud of snow; only a pinnacle, a jutting rock, might show one instant, to be rapt away the next. It was absorbing to watch these ghostly pranks; one needed to keep alert to follow the transmutations, the veiling and unveiling. One moment a great space of snow-covered rock would reveal itself, standing out bold and free, though of base or peak naught was to be seen. But if one ceased to fix one's gaze upon it, it was gone, in a breath.

Then there were storms so violent as to prevent one's sitting on the balcony for the driven snow which blew in, in such quantity as to cover floor and chair with a thick mantle. Yes, even in this sheltered valley it knew how to storm. The thin air would be in a hurly-burly, so whirling full of snow one could not see a hand's breadth before one's face. Gusts strong enough to take one's breath away flung the snow about, drew it up cyclone-fashion from the valley floor to the upper air, whisked it about in the maddest dance; no longer a snow-storm, it was a blinding chaos, a white dark, a monstrous dereliction on the part of this inordinate and violent region; no living creature save the snow-bunting — which suddenly appeared in troops — could flourish in it.

And yet Hans Castorp loved this snowy world. He found it not unlike life at the sea-shore. The monotony of the scene was in both cases profound. The snow, so deep, so light, so dry and spotless, was the sand of down below. One was as clean as the other: you could shake the snow from boots and clothing, just as you could the fine-ground, dustless stone and shell, product of the sea's depth — neither left trace behind. And walking in the snow was as toilsome as on the dunes; unless, indeed, a crust had come upon it, by dint of thawing and freezing, when the going became easy and pleasant, like marching along the smooth, hard, wet, and resilient strip of sand close to the edge of the sea.

But the storms and high-piled drifts of this year gave pedes-

trians small chance. They were favourable only for skiing. The snow-plough, labouring its best, barely kept free the main street of the settlement and the most indispensable paths. Thus the few short feasible stretches were always crowded with other walkers, ill and well: the native, the permanent guest, and the hotel population; and these in their turn were bumped by the sleds as they swung and swerved down the slopes, steered by men and women who leaned far back as they came on, and shouted importunately, being obsessed by the importance of their occupation. Once at the bottom they would turn and trundle their toy sledges uphill again.

Hans Castorp was thoroughly sick of all the walks. He had two desires: one of them, the stronger, was to be alone with his thoughts and his stock-taking projects; and this his balcony assured to him. But the other, allied unto it, was a lively craving to come into close and freer touch with the mountains, the mountains in their snowy desolation; toward them he was irresistibly drawn. Yet how could he, all unprovided and foot-bound as he was, hope to gratify such a desire? He had only to step beyond the end of the shovelled paths — an end soon reached upon any of them — to plunge breast-high in the snowy element.

Thus it was Hans Castorp, on a day in his second winter with those up here, resolved to buy himself skis and learn to walk on them, enough, that is, for his purposes. He was no sportsman, had never been physically inclined to sport; and did not behave as though he were, as did many guests of the cure, dressing up to suit the mode and the spirit of the place. Hermine Kleefeld, for instance, among other females, though she was constantly blue in the face from lack of breath, loved to appear at luncheon in tweed knickers, and loll about after the meal in a basket-chair in the hall, with her legs sprawled out. Hans Castorp knew that he would meet with a refusal were he to ask the Hofrat to countenance his plan. Sports activities were unconditionally forbidden at the Berghof as in all other establishments of the kind. This atmosphere, which one seemed to breathe in so effortlessly,

was a severe strain on the heart, and as for Hans Castorp personally, his lively comment on his own state, that " getting used to being up here consisted in getting used to not getting used," had continued in force. His fever, which Rhadamanthus ascribed to a moist spot, remained obstinate. Why else indeed should he be here? His desire, his present purpose was then clearly inconsistent and inadmissible. Yet we must be at the pains to understand him aright. He had no wish to imitate the fresh-air faddists and smart pseudo-sportsmen, who would have been equally eager to sit all day and play cards in a stuffy room, if only that had been interdicted by authority. He felt himself a member of another and closer community than this small tourist world; a new and a broader point of view, a dignity and restraint set him apart and made him conscious that it would be unfitting for him to emulate their rough-and-tumbling in the snow. He had no escapade in view, his plans were so moderate that Rhadamanthus himself, had he known, might well have approved them. But the rules stood in the way, and Hans Castorp resolved to act behind his back.

He took occasion to speak to Herr Settembrini of his plan — who for sheer joy could have embraced him. " *Si, si, si!* Do so, do so, Engineer, do so with the blessing of God! Ask after nobody's leave, but simply do it! Ah, your good angel must have whispered you the thought! Do it straightway, before the impulse leaves you. I'll go along, I'll go to the shop with you, and together we will acquire the instruments of this happy inspiration. I would go with you even into the mountains, I would be by your side, on winged feet, like Mercury's — but that I may not. May not! If that were all, how soon would I do it! That I cannot is the truth, I am a broken man. — But you — it will do you no harm, none at all, if you are sensible and do nothing rash. Even — even if it did you harm — just a little harm — it will still have been your good angel roused you to it. I say no more. Ah, what an unsurpassable plan! Two years up here, and still capable of such projects — ah, yes, your heart is sound, no need to despair of you. Bravo, bravo! By all means pull the

wool over the eyes of your Prince of Shadows! Buy the snowshoes, have them sent to me or Lukaçek, or the chandler below-stairs. You fetch them from here to go and practise, you go off on them ——"

So it befell. Under Herr Settembrini's critical eye — he played the connoisseur, though innocent of sports — Hans Castorp acquired a pair of oaken skis, finished a light-brown, with tapering, pointed ends and the best quality of straps. He bought the iron-shod staff with the little wheel, as well, and was not content to have his purchases sent, but carried them on his shoulder to Settembrini's quarters, where he arranged with the grocer to take care of them for him. He had looked on enough at the sport to know the use of his tools; and choosing for his practice-ground an almost treeless slope not far behind the sanatorium, remote from the hubbub of the spot where other beginners learned the art, he began daily to make his first blundering attempts, watched by Herr Settembrini, who would stand at a little distance, leaning on his cane, with legs gracefully crossed, and greet his nursling's progress with applause. One day Hans Castorp, steering down the cleared drive toward the Dorf, in act to take the skis back to the grocer's, ran into the Hofrat. Behrens never recognized him, though it was broad day, and our beginner had well-nigh collided with him. Shrouded in a haze of tobacco-smoke, he stalked past regardless.

Hans Castorp found that one quickly gets readiness in an art where strong desire comes in play. He was not ambitious for expert skill, and all he needed he acquired in a few days, without undue strain on wind or muscles. He learned to keep his feet tidily together and make parallel tracks; to avail himself of his stick in getting off; he learned how to take obstacles, such as small elevations of the ground, with a slight soaring motion, arms outspread, rising and falling like a ship on a billowy sea; learned, after the twentieth trial, not to trip and roll over when he braked at full speed, with the right Telemark turn, one leg forward, the other bent at the knee. Gradually he widened the sphere of his activities. One day it came to pass

that Herr Settembrini saw him vanish in the far white mist; the Italian shouted a warning through cupped hands, and turned homewards, his pedagogic soul well-pleased.

It was beautiful here in these wintry heights: not mildly and ingratiatingly beautiful, more as the North Sea is beautiful in a westerly gale. There was no thunder of surf, a deathly stillness reigned, but roused singular feelings of awe. Hans Castorp's long, pliant soles carried him in all directions: along the left slope to Clavadel, on the right to Frauenkirch and Glaris, whence he could see the shadowy massif of the Amselfluh, ghostlike in the mist; into the Dischma valley, or up behind the Berghof in the direction of the wooded Seehorn, only the top of which, snow-covered, rose above the tree line, or the Drusatscha forest, with the pale outline of the Rhätikon looming behind it, smothered in snow. He took his skis and went up on the funicular to the Schatzalp; there, rapt six thousand feet above the sea, he revelled at will on the gleaming slopes of powdery snow — whence, in good weather, there was a view of majestic extent over all the surrounding territory.

He rejoiced in his new resource, before which all difficulties and hindrances to movement fell away. It gave him the utter solitude he craved, and filled his soul with impressions of the wild inhumanity, the precariousness of this region into which he had ventured. On his one hand he might have a precipitous, pine-clad declivity, falling away into the mists; on the other sheer rock might rise, with masses of snow, in monstrous, Cyclopean forms, all domed and vaulted, swelling or cavernous. He would halt for a moment, to quench the sound of his own movement, when the silence about him would be absolute, complete, a wadded soundlessness, as it were, elsewhere all unknown. There was no stir of air, not so much as might even lightly sway the tree-boughs; there was not a rustle, nor the voice of a bird. It was primeval silence to which Hans Castorp hearkened, when he leaned thus on his staff, his head on one side, his mouth open. And always it snowed, snowed without pause, endlessly, gently, soundlessly falling.

No, this world of limitless silences had nothing hospitable; it received the visitor at his own risk, or rather it scarcely even received him, it tolerated his penetration into its fastnesses, in a manner that boded no good; it made him aware of the menace of the elemental, a menace not even hostile, but impersonally deadly. The child of civilization, remote from birth from wild nature and all her ways, is more susceptible to her grandeur than is her untutored son who has looked at her and lived close to her from childhood up, on terms of prosaic familiarity. The latter scarcely knows the religious awe with which the other regards her, that awe which conditions all his feeling for her, and is present, a constant, solemn thrill, in the profoundest depth of his soul. Hans Castorp, standing there in his puttees and long-sleeved camel's-hair waistcoat, on his skis *de luxe*, suddenly seemed to himself exceedingly presumptuous, to be thus listening to the primeval hush, the deathlike silence of these wintry fastnesses. He felt his breast lightened when, on his way home, the first chalets, the first adobes of human beings, loomed visible through the fog. Only then did he become aware that he had been for hours possessed by a secret awe and terror. On the island of Sylt he had stood by the edge of the thundering surf. In his white flannels, elegant, self-assured, but most respectful, he had stood there as one stands before a lion's cage and looks deep into the yawning maw of the beast, lined with murderous fangs. He had bathed in the surf, and heeded the blast of the coast-guard's horn, warning all and sundry not to venture rashly beyond the first line of billows, not to approach too nearly the oncoming tempest — the very last impulse of whose cataract, indeed, struck upon him like a blow from a lion's paw. From that experience our young man had learned the fearful pleasure of toying with forces so great that to approach them nearly is destruction. What he had not then felt was the temptation to come closer, to carry the thrilling contact with these deadly natural forces up to a point where the full embrace was imminent. Weak human being that he was — though tolerably well equipped with

the weapons of civilization — what he at this moment knew was the fascination of venturing just so far into the monstrous unknown, or at least abstaining just so long from flight before it, that the adventure grazed the perilous, that it was just barely possible to put limits to it, before it became no longer a matter of toying with the foam and playfully dodging the ruthless paw — but the ultimate adventure, the billow, the lion's maw, and the sea.

In a word, Hans Castorp was valorous up here — if by valour we mean not mere dull matter-of-factness in the face of nature, but conscious submission to her, the fear of death cast out by irresistible oneness. Yes, in his narrow, hypercivilized breast, Hans Castorp cherished a feeling of kinship with the elements, connected with the new sense of superiority he had lately felt at sight of the silly people on their little sleds; it had made him feel that a profounder, more spacious, less luxurious solitude than that afforded by his balcony chair would be beyond all price. He had sat there and looked abroad, at those mist-wreathed summits, at the carnival of snow, and blushed to be gaping thus from the breastwork of material well-being. This motive, and no momentary fad — no, nor yet any native love of bodily exertion — was what impelled him to learn the use of skis. If it was uncanny up there in the magnificence of the mountains, in the deathly silence of the snows — and uncanny it assuredly was, to our son of civilization — this was equally true, that in these months and years he had already drunk deep of the uncanny, in spirit and in sense. Even a colloquy with Naphta and Settembrini was not precisely the canniest thing in the world, it too led one on into uncharted and perilous regions. So if we can speak of Hans Castorp's feeling of kinship with the wild powers of the winter heights, it is in this sense, that despite his pious awe he felt these scenes to be a fitting theatre for the issue of his involved thoughts, a fitting stage for one to make who, scarcely knowing how, found it had devolved upon him to take stock of himself, in reference to the rank and status of the *Homo Dei.*

No one was here to blow a warning to the rash one — unless, indeed, Herr Settembrini, with his farewell shout at Hans Castorp's disappearing back, had been that man. But possessed by valorous desire, our youth had given the call no heed — as little as he had the steps behind him on a certain carnival night. "*Eh, Ingegnere, un po' di ragione, sa!*" "Yes, yes, pedagogic Satana, with your *ragione* and your *ribellione*," he thought. "But I'm rather fond of you. You are a wind-bag and a hand-organ man, to be sure. But you mean well, you mean much better, and more to my mind, than that knife-edged little Jesuit and Terrorist, apologist of the Inquisition and the knout, with his round eye-glasses — though he is nearly always right when you and he come to grips over my paltry soul, like God and the Devil in the mediæval legends."

He struggled, one day, powdered in snow to the waist, up a succession of snow-shrouded terraces, up and up, he knew not whither. Nowhither, perhaps; these upper regions blended with a sky no less misty-white than they, and where the two came together, it was hard to tell. No summit, no ridge was visible, it was a haze and a nothing, toward which Hans Castorp strove; while behind him the world, the inhabited valley, fell away swiftly from view, and no sound mounted to his ears. In a twinkling he was as solitary, he was as lost, as heart could wish, his loneliness was profound enough to awake the fear which is the first stage of valour. "*Præterit figura huius mundi*," he said to himself, quoting Naphta, in a Latin hardly humanistic in spirit. He stopped and looked about. On all sides there was nothing to see, beyond small single flakes of snow, which came out of a white sky and sank to rest on the white earth. The silence about him refused to say aught to his spirit. His gaze was lost in the blind white void, he felt his heart pulse from the effort of the climb — that muscular organ whose animal-like shape and contracting motion he had watched, with a feeling of sacrilege, in the x-ray laboratory. A naïve reverence filled him for that organ of his, for the pulsating human heart, up here alone in the icy void, alone with its question and its riddle.

On he pressed; higher and higher toward the sky. Walking, he thrust the end of his stick in the snow and watched the blue light follow it out of the hole it made. That he liked; and stood for long at a time to test the little optical phenomenon. It was a strange, a subtle colour, this greenish-blue; colour of the heights and deeps, ice-clear, yet holding shadow in its depths, mysteriously exquisite. It reminded him of the colour of certain eyes, whose shape and glance had spelled his destiny; eyes to which Herr Settembrini, from his humanistic height, had referred with contempt as "Tartar slits" and "wolf's eyes" — eyes seen long ago and then found again, the eyes of Pribislav Hippe and Clavdia Chauchat. "With pleasure," he said aloud, in the profound stillness. "But don't break it — *c'est à visser, tu sais.*" And his spirit heard behind him words of warning in a mellifluous tongue.

A wood loomed, misty, far off to the right. He turned that way, to the end of having some goal before his eyes, instead of sheer white transcendence; and made toward it with a dash, not remarking an intervening depression of the ground. He could not have seen it, in fact; everything swam before his eyes in the white mist, obliterating all contours. When he perceived it, he gave himself to the decline, unable to measure its steepness with his eye.

The grove that had attracted him lay the other side of the gully into which he had unintentionally steered. The trough, covered with fluffy snow, fell away on the side next the mountains, as he observed when he pursued it a little distance. It went downhill, the steep sides grew higher, this fold of the earth's surface seemed like a narrow passage leading into the mountain. Then the points of his skis turned up again, there began an incline, soon there were no more side walls; Hans Castorp's trackless course ran once more uphill along the mountain-side.

He saw the pine grove behind and below him, on his right, turned again toward it, and with a quick descent reached the laden trees; they stood in a wedge-shaped group, a vanguard

thrust out from the mist-screened forests above. He rested beneath their boughs, and smoked a cigarette. The unnatural stillness, the monstrous solitude, still oppressed his spirit; yet he felt proud to have conquered them, brave in the pride of having measured to the height of surroundings such as these.

It was three in the afternoon. He had set out soon after luncheon, with the idea of cutting part of the long rest-cure, and tea as well, in order to be back before dark. He had brought some chocolate in his breeches pocket, and a small flask of wine; and told himself exultantly that he had still several hours to revel in all this grandeur.

The position of the sun was hard to recognize, veiled as it was in haze. Behind him, at the mouth of the valley, above that part of the mountains that was shut off from view, the clouds and mist seemed to thicken and move forward. They looked like snow — more snow — as though there were pressing demand for it! Like a good hard storm. Indeed, the little soundless flakes were coming down more quickly as he stood.

Hans Castorp put out his arm and let some of them come to rest on his sleeve; he viewed them with the knowing eye of the nature-lover. They looked mere shapeless morsels; but he had more than once had their like under his good lens, and was aware of the exquisite precision of form displayed by these little jewels, insignia, orders, agraffes — no jeweller, however skilled, could do finer, more minute work. Yes, he thought, there was a difference, after all, between this light, soft, white powder he trod with his skis, that weighed down the trees, and covered the open spaces, a difference between it and the sand on the beaches at home, to which he had likened it. For this powder was not made of tiny grains of stone; but of myriads of tiniest drops of water, which in freezing had darted together in symmetrical variation — parts, then, of the same anorganic substance which was the source of protoplasm, of plant life, of the human body. And among these myriads of enchanting little stars, in their hidden splendour that was too small for man's naked eye to see, there was not one like unto another; an end-

less inventiveness governed the development and unthinkable differentiation of one and the same basic scheme, the equilateral, equiangled hexagon. Yet each, in itself — this was the uncanny, the anti-organic, the life-denying character of them all — each of them was absolutely symmetrical, icily regular in form. They were too regular, as substance adapted to life never was to this degree — the living principle shuddered at this perfect precision, found it deathly, the very marrow of death — Hans Castorp felt he understood now the reason why the builders of antiquity purposely and secretly introduced minute variation from absolute symmetry in their columnar structures.

He pushed off again, shuffling through the deep snow on his flexible runners, along the edge of the wood, down the slope, up again, at random, to his heart's content, about and into this lifeless land. Its empty, rolling spaces, its dried vegetation of single dwarf firs sticking up through the snow, bore a striking resemblance to a scene on the dunes. Hans Castorp nodded as he stood and fixed the likeness in his mind. Even his burning face, his trembling limbs, the peculiar and half-intoxicated mingled sensations of excitement and fatigue were pleasurable, reminding him as they did of that familiar feeling induced by the sea air, which could sting one like whips, and yet was so laden with sleepy essences. He rejoiced in his freedom of motion, his feet were like wings. He was bound to no path, none lay behind him to take him back whence he had come. At first there had been posts, staves set up as guides through the snow — but he had soon cut free from their tutelage, which recalled the coast-guard with his horn, and seemed inconsistent with the attitude he had taken up toward the wild.

He pressed on, turning right and left among rocky, snow-clad elevations, and came behind them on an incline, then a level spot, then on the mountains themselves — how alluring and accessible seemed their softly covered gorges and defiles! His blood leaped at the strong allurement of the distance and the height, the ever profounder solitude. At risk of a late return he

pressed on, deeper into the wild silence, the monstrous and the menacing, despite that gathering darkness was sinking down over the region like a veil, and heightening his inner apprehension until it presently passed into actual fear. It was this fear which first made him conscious that he had deliberately set out to lose his way and the direction in which valley and settlement lay — and had been as successful as heart could wish. Yet he knew that if he were to turn in his tracks and go downhill, he would reach the valley bottom — even if at some distance from the Berghof — and that sooner than he had planned. He would come home too early, not have made full use of his time. On the other hand, if he were overtaken unawares by the storm, he would probably in any case not find his way home. But however genuine his fear of the elements, he refused to take premature flight; his being scarcely the sportsman's attitude, who only meddles with the elements so long as he knows himself their master, takes all precautions, and prudently yields when he must — whereas what went on in Hans Castorp's soul can only be described by the one word challenge. It was perhaps a blameworthy, presumptuous attitude, even united to such genuine awe. Yet this much is clear, to any human understanding: that when a young man has lived years long in the way this one had, something may gather — may accumulate, as our engineer might put it — in the depths of his soul, until one day it suddenly discharges itself, with a primitive exclamation of disgust, a mental " Oh, go to the devil! " a repudiation of all caution whatsoever, in short with a challenge. So on he went, in his seven-league slippers, glided down this slope too and pressed up the incline beyond, where stood a wooden hut that might be a hayrick or shepherd's shelter, its roof weighted with flat stones. On past this to the nearest mountain ridge, bristling with forest, behind whose back the giant peaks towered upward in the mist. The wall before him, studded with single groups of trees, was steep, but looked as though one might wind to the right and get round it by climbing a little way up the slope. Once on the other side, he could see what lay beyond. Accord-

ingly Hans Castorp set out on this tour of investigation, which began by descending from the meadow with the hut into another and rather deep gully that dropped off from right to left.

He had just begun to mount again when the expected happened, and the storm burst, the storm that had threatened so long. Or may one say " threatened " of the action of blind, nonsentient forces, which have no purpose to destroy us — that would be comforting by comparison — but are merely horribly indifferent to our fate should we become involved with them? " Hullo! " Hans Castorp thought, and stood still, as the first blast whirled through the densely falling snow and caught him. " That's a gentle zephyr — tells you what's coming." And truly this wind was savage. The air was in reality frightfully cold, probably some degrees below zero; but so long as it remained dry and still one almost found it balmy. It was when a wind came up that the cold began to cut into the flesh; and in a wind like the one that blew now, of which that first gust had been a forerunner, the furs were not bought that could protect the limbs from its icy rigours. And Hans Castorp wore no fur, only a woollen waistcoat, which he had found quite enough, or even, with the faintest gleam of sunshine, a burden. But the wind was at his back, a little sidewise; there was small inducement to turn and receive it in the face; so the mad youth, letting that fact reinforce the fundamental challenge of his attitude, pressed on among the single tree-trunks, and tried to outflank the mountain he had attacked.

It was no joke. There was almost nothing to be seen for swimming snow-flakes, that seemed without falling to fill the air to suffocation by their whirling dance. The icy gusts made his ears burn painfully, his limbs felt half paralysed, his hands were so numb he hardly knew if they held the staff. The snow blew inside his collar and melted down his back. It drifted on his shoulders and right side; he thought he should freeze as he stood into a snow-man, with his staff stiff in his hands. And all this under relatively favouring circumstances; for let him turn his face to the storm and his situation would be still worse. Get-

ting home would be no easy task — the harder, the longer he put it off.

At last he stopped, gave an angry shrug, and turned his skis the other way. Then the wind he faced took his breath on the spot, so that he was forced to go through the awkward process of turning round again to get it back, and collect his resolution to advance in the teeth of his ruthless foe. With bent head and cautious breathing he managed to get under way; but even thus forewarned, the slowness of his progress and the difficulty of seeing and breathing dismayed him. Every few minutes he had to stop, first to get his breath in the lee of the wind, and then because he saw next to nothing in the blinding whiteness, and moving as he did with head down, had to take care not to run against trees, or be flung headlong by unevennesses in the ground. Hosts of flakes flew into his face, melted there, and he anguished with the cold of them. They flew into his mouth, and died away with a weak, watery taste; flew against his eyelids so that he winked, overflowed his eyes and made seeing as difficult as it was now almost impossible for other reasons: namely, the dazzling effect of all that whiteness, and the veiling of his field of vision, so that his sense of sight was almost put out of action. It was nothingness, white, whirling nothingness, into which he looked when he forced himself to do so. Only at intervals did ghostly-seeming forms from the world of reality loom up before him: a stunted fir, a group of pines, even the pale silhouette of the hay-hut he had lately passed.

He left it behind, and sought his way back over the slope on which it stood. But there was no path. To keep direction, relatively speaking, into his own valley would be a question far more of luck than management; for while he could see his hand before his face, he could not see the ends of his skis. And even with better visibility, the host of difficulties must have combined to hinder his progress: the snow in his face, his adversary the storm, which hampered his breathing, made him fight both to take a breath and to exhale it, and constantly forced him to turn his head away to gasp. How could anyone — either Hans

Castorp or another and much stronger than he — make head? He stopped, he blinked his lashes free of water drops, knocked off the snow that like a coat of mail was sheathing his body in front — and it struck him that progress, under the circumstances, was more than anyone could expect.

And yet Hans Castorp did progress. That is to say, he moved on. But whether in the right direction, whether it might not have been better to stand still, remained to be seen. Theoretically the chances were against it; and in practice he soon began to suspect something was wrong. This was not familiar ground beneath his feet, not the easy slope he had gained on mounting with such difficulty from the ravine, which had of course to be retraversed. The level distance was too short, he was already mounting again. It was plain that the storm, which came from the south-west, from the mouth of the valley, had with its violence driven him from his course. He had been exhausting himself, all this time, with a false start. Blindly, enveloped in white, whirling night, he laboured deeper and deeper into this grim and callous sphere.

"No, you don't," said he, suddenly, between his teeth, and halted. The words were not emotional, yet he felt for a second as though his heart had been clutched by an icy hand; it winced, and then knocked rapidly against his ribs, as it had the time Rhadamanthus found the moist cavity. Pathos in the grand manner was not in place, he knew, in one who had chosen defiance as his rôle, and was indebted to himself alone for all his present plight. "Not bad," he said, and discovered that his facial muscles were not his to command, that he could not express in his face any of his soul's emotions, for that it was stiff with cold. "What next? Down this slope; follow your nose home, I suppose, and keep your face to the wind — though that is a good deal easier said than done," he went on, panting with his efforts, yet actually speaking half aloud, as he tried to move on again: "but something has to happen, I can't sit down and wait, I should simply be buried in six-sided crystalline symmetricality, and Settembrini, when he came with his little horn to find me,

would see me squatting here with a snow-cap over one ear." He realized that he was talking to himself, and not too sensibly — for which he took himself to task, and then continued on purpose, though his lips were so stiff he could not shape the labials, and so did without them, as he had on a certain other occasion that came to his mind. "Keep quiet, and get along with you out of here," he admonished himself, adding: "You seem to be wool-gathering, not quite right in your head, and that looks bad for you."

But this he only said with his reason — to some extent detached from the rest of him, though after all nearly concerned. As for his natural part, it felt only too much inclined to yield to the confusion which laid hold upon him with his growing fatigue. He even remarked this tendency and took thought to comment upon it. "Here," said he, "we have the typical reaction of a man who loses himself in the mountains in a snowstorm and never finds his way home." He gasped out other fragments of the same thought as he went, though he avoided giving it more specific expression. "Whoever hears about it afterwards, imagines it as horrible; but he forgets that disease — and the state I am in is, in a way of speaking, disease — so adjusts its man that it and he can come to terms; there are sensory appeasements, short circuits, a merciful narcosis — yes, oh yes, yes. But one must fight against them, after all, for they are two-faced, they are in the highest degree equivocal, everything depends upon the point of view. If you are not meant to get home, they are a benefaction, they are merciful; but if you mean to get home, they become sinister. I believe I still do. Certainly I don't intend — in this heart of mine so stormily beating it doesn't appeal to me in the least — to let myself be snowed under by this idiotically symmetrical crystallometry."

In truth, he was already affected, and his struggle against oncoming sensory confusion was feverish and abnormal. He should have been more alarmed on discovering that he had already declined from the level course — this time apparently on the other slope. For he had pushed off with the wind coming

slantwise at him, which was ill-advised, though more convenient for the moment. " Never mind," he thought, " I'll get my direction again down below." Which he did, or thought he did — or, truth to tell, scarcely even thought so; worst of all, began to be indifferent whether he had done or no. Such was the effect of an insidious double attack, which he but weakly combated. Fatigue and excitement combined were a familiar state to our young man — whose acclimatization, as we know, still consisted in getting used to not getting used; and both fatigue and excitement were now present in such strength as to make impossible any thought of asserting his reason against them. He felt as often after a colloquy with Settembrini and Naphta, only to a far greater degree: dazed and tipsy, giddy, a-tremble with excitement. This was probably why he began to colour his lack of resistance to the stealing narcosis with half-maudlin references to the latest-aired complex of theories. Despite his scornful repudiation of the idea that he might lie down and be covered up with hexagonal symmetricality, something within him maundered on, sense or no sense: told him that the feeling of duty which bade him fight against insidious sensory appeasements was a purely ethical reaction, representing the sordid bourgeois view of life, irreligion, Philistinism; while the desire, nay, craving, to lie down and rest, whispered him in the guise of a comparison between this storm and a sand-storm on the desert, before which the Arab flings himself down and draws his burnous over his head. Only his lack of a burnous, the unfeasibility of drawing his woollen waistcoat over his head, prevented him from following suit — this although he was no longer a child, and pretty well aware of the conditions under which a man freezes to death.

There had been a rather steep declivity, then level ground, then again an ascent, a stiff one. This was not necessarily wrong; one must of course, on the way to the valley, traverse rising ground at times. The wind had turned capriciously round, for it was now at Hans Castorp's back, and that, taken by itself, was a blessing. Owing, perhaps, to the storm, or the soft whiteness

of the incline before him, dim in the whirling air, drawing him toward it, he bent as he walked. Only a little further — supposing one were to give way to the temptation, and his temptation was great; it was so strong that it quite lived up to the many descriptions he had read of the "typical danger-state." It asserted itself, it refused to be classified with the general order of things, it insisted on being an exception, its very exigence challenged comparison — yet at the same time it never disguised its origin or aura, never denied that it was, so to speak, garbed in Spanish black, with snow-white, fluted ruff, and stood for ideas and fundamental conceptions that were characteristically gloomy, strongly Jesuitical and anti-human, for the rack-and-knout discipline which was the particular horror of Herr Settembrini, though he never opposed it without making himself ridiculous, like a hand-organ man for ever grinding out "*ragione*" to the same old tune.

And yet Hans Castorp did hold himself upright and resist his craving to lie down. He could see nothing, but he struggled, he came forward. Whether to the purpose or not, he could not tell; but he did his part, and moved on despite the weight the cold more and more laid upon his limbs. The present slope was too steep to ascend directly, so he slanted a little, and went on thus awhile without much heed whither. Even to lift his stiffened lids to peer before him was so great and so nearly useless an effort as to offer him small incentive. He merely caught glimpses: here clumps of pines that merged together; there a ditch or stream, a black line marked out between overhanging banks of snow. Now, for a change, he was going downhill, with the wind in his face, when, at some distance before him, and seeming to hang in the driving wind and mist, he saw the faint outline of a human habitation.

Ah, sweet and blessed sight! Verily he had done well, to march stoutly on despite all obstacles, until now human dwellings appeared, in sign that the inhabited valley was at hand. Perhaps there were even human beings, perhaps he might enter and abide the end of the storm under shelter, then get directions,

or a guide if the dark should have fallen. He held toward this chimerical goal, that often quite vanished in mist, and took an exhausting climb against the wind before it was reached; finally drew near it — to discover, with what staggering astonishment and horror may be imagined, that it was only the hay-hut with the weighted roof, to which, after all his striving, by all his devious paths, he had come back.

That was the very devil. Hans Castorp gave vent to several heart-felt curses — of which his lips were too stiff to pronounce the labials. He examined the hut, to get his bearings, and came to the conclusion that he had approached it from the same direction as before — namely, from the rear; and therefore, what he had accomplished for the past hour — as he reckoned it — had been sheer waste of time and effort. But there it was, just as the books said. You went in a circle, gave yourself endless trouble under the delusion that you were accomplishing something, and all the time you were simply describing some great silly arc that would turn back to where it had its beginning, like the riddling year itself. You wandered about, without getting home. Hans Castorp recognized the traditional phenomenon with a certain grim satisfaction — and even slapped his thigh in astonishment at this punctual general law fulfilling itself in his particular case.

The lonely hut was barred, the door locked fast, no entrance possible. But Hans Castorp decided to stop for the present. The projecting roof gave the illusion of shelter, and the hut itself, on the side turned toward the mountains, afforded, he found, some little protection against the storm. He leaned his shoulder against the rough-hewn timber, since his long skis prevented him from leaning his back. And so he stood, obliquely to the wall, having thrust his staff in the snow; hands in pockets, his collar turned up as high as it would go, bracing himself on his outside leg, and leaning his dizzy head against the wood, his eyes closed, but opening them every now and then to look down his shoulder and across the gully to where the high mountain wall palely appeared and disappeared in mist.

His situation was comparatively comfortable. "I can stick it like this all night, if I have to," he thought, "if I change legs from time to time, lie on the other side, so to speak, and move about a bit between whiles, as of course I must. I'm rather stiff, naturally, but the effort I made has accumulated some inner warmth, so after all it was not quite in vain, that I have come round all this way. Come round — not coming round — that's the regular expression they use, of people drowned or frozen to death. — I suppose I used it because I am not quite so clear in the head as I might be. But it is a good thing I can stick it out here; for this frantic nuisance of a snow-storm can carry on until morning without a qualm, and if it only keeps up until dark it will be quite bad enough, for in the dark the danger of going round and round and *not* coming round is as great as in a storm. It must be toward evening already, about six o'clock, I should say, after all the time I wasted on my circular tour. Let's see, how late is it?" He felt for his watch; his numbed fingers could scarcely find and draw it from his pocket. Here it was, his gold hunting-watch, with his monogram on the lid, ticking faithfully away in this lonely waste, like Hans Castorp's own heart, that touching human heart that beat in the organic warmth of his interior man.

It was half past four. But deuce take it, it had been nearly so much before the storm burst. Was it possible his whole bewildered circuit had lasted scarcely a quarter of an hour? "'Coming round' makes time seem long," he noted. "And when you *don't* 'come round' — does it seem longer? But the fact remains that at five or half past it will be regularly dark. Will the storm hold up in time to keep me from running in circles again? Suppose I take a sip of port — it might strengthen me."

He had brought with him a bottle of that amateurish drink, simply because it was always kept ready in flat bottles at the Berghof, for excursions — though not, of course, excursions like this unlawful escapade. It was not meant for people who went out in the snow and got lost and night-bound in the mountains. Had his senses been less befogged, he must have said to

himself that if he were bent on getting home, it was almost the worst thing he could have done. He did say so, after he had drunk several swallows, for they took effect at once, and it was an effect much like that of the Kulmbacher beer on the evening of his arrival at the Berghof, when he had angered Settembrini by his ungoverned prattle anent fish-sauces and the like — Herr Ludovico, the pedagogue, the same who held madmen to their senses when they would give themselves rein. Hans Castorp heard through thin air the mellifluous sound of his horn; the orator and schoolmaster was nearing by forced marches, to rescue his troublesome nursling, life's delicate child, from his present desperate pass and lead him home. — All which was of course sheer rubbish, due to the Kulmbacher he had so foolishly drunk. For of course Herr Settembrini had no horn, how could he have? He had a hand-organ, propped by a sort of wooden leg against the pavement, and as he played a sprightly air, he flung his humanistic eyes up to the people in the houses. And furthermore he knew nothing whatever of what had happened, as he no longer lived in House Berghof, but with Lukaçek the tailor, in his little attic room with the water-bottle, above Naphta's silken cell. Moreover, he would have nor right nor reason to interfere — no more than upon that carnival night on which Hans Castorp had found himself in a position quite as mad and bad as this one, when he gave the ailing Clavdia Chauchat back *son crayon* — his, Pribislav Hippe's, pencil. What position was that? What position could it be but the horizontal, literally and not metaphorically the position of all long-termers up here? Was he himself not used to lie long hours out of doors, in snow and frost, by night as well as day? And he was making ready to sink down when the idea seized him, took him as it were by the collar and fetched him up standing, that all this nonsense he was uttering was still inspired by the Kulmbacher beer and the impersonal, quite typical and traditional longing to lie down and sleep, of which he had always heard, and which would by quibbling and sophistry now betray him.

"That was the wrong way to go to work," he acknowledged

to himself. " The port was not at all the right thing; just the few sips of it have made my head so heavy I cannot hold it up, and my thoughts are all just confused, stupid quibbling with words. I can't depend on them — not only the first thought that comes into my head, but even the second one, the correction which my reason tries to make upon the first — more's the pity. '*Son crayon!*' That means her pencil, not his pencil, in this case; you only say *son* because *crayon* is masculine. The rest is just a pretty feeble play on words. Imagine stopping to talk about that when there is a much more important fact; namely, that my left leg, which I am using as a support, reminds me of the wooden leg on Settembrini's hand-organ, that he keeps jolting over the pavement with his knee, to get up close to the window and hold out his velvet hat for the girl up there to throw something into. And at the same time, I seem to be pulled, as though with hands, to lie down in the snow. The only thing to do is to move about. I must pay for the Kulmbacher, and limber up my wooden leg."

He pushed himself away from the wall with his shoulder. But one single pace forward, and the wind sliced at him like a scythe, and drove him back to the shelter of the wall. It was unquestionably the position indicated for the time; he might change it by turning his left shoulder to the wall and propping himself on the right leg, with sundry shakings of the left, to restore the circulation as much as might be. " Who leaves the house in weather like this? " he said. " Moderate activity is all right; but not too much craving for adventure, no coying with the bride of the storm. Quiet, quiet — if the head be heavy, let it droop. The wall is good, a certain warmth seems to come from the logs — probably the feeling is entirely subjective. — Ah, the trees, the trees! Oh, living climate of the living — how sweet it smells! "

It was a park. It lay beneath the terrace on which he seemed to stand — a spreading park of luxuriant green shade-trees, elms, planes, beeches, oaks, birches, all in the dappled light and shade of their fresh, full, shimmering foliage, and gently rus-

tling tips. They breathed a deliciously moist, balsamic breath into the air. A warm shower passed over them, but the rain was sunlit. One could see high up in the sky the whole air filled with the bright ripple of raindrops. How lovely it was! Oh, breath of the homeland, oh, fragrance and abundance of the plain, so long foregone! The air was full of bird song — dainty, sweet, blithe fluting, piping, twittering, cooing, trilling, warbling, though not a single little creature could be seen. Hans Castorp smiled, breathing gratitude. But still more beauties were preparing. A rainbow flung its arc slanting across the scene, most bright and perfect, a sheer delight, all its rich glossy, banded colours moistly shimmering down into the thick, lustrous green. It was like music, like the sound of harps commingled with flutes and violins. The blue and the violet were transcendent. And they descended and magically blended, were transmuted and re-unfolded more lovely than at first. Once, some years before, our young Hans Castorp had been privileged to hear a world-famous Italian tenor, from whose throat had gushed a glorious stream to witch the world with gracious art. The singer took a high note, exquisitely; then held it, while the passionate harmony swelled, unfolded, glowed from moment to moment with new radiance. Unsuspected veils dropped from before it one by one; the last one sank away, revealing what must surely be the ultimate tonal purity — yet no, for still another fell, and then a well-nigh incredible third and last, shaking into the air such an extravagance of tear-glistening splendour, that confused murmurs of protest rose from the audience, as though it could bear no more; and our young friend found that he was sobbing. — So now with the scene before him, constantly transformed and transfigured as it was before his eyes. The bright, rainy veil fell away; behind it stretched the sea, a southern sea of deep, deepest blue shot with silver lights, and a beautiful bay, on one side mistily open, on the other enclosed by mountains whose outline paled away into blue space. In the middle distance lay islands, where palms rose tall and small white houses gleamed among cypress groves. Ah, it was all too much, too blest for sinful mor-

tals, that glory of light, that deep purity of the sky, that sunny freshness on the water! Such a scene Hans Castorp had never beheld, nor anything like it. On his holidays he had barely sipped at the south, the sea for him meant the colourless, tempestuous northern tides, to which he clung with inarticulate, childish love. Of the Mediterranean, Naples, Sicily, he knew nothing. And yet — he *remembered*. Yes, strangely enough, that was recognition which so moved him. "Yes, yes, its very image," he was crying out, as though in his heart he had always cherished a picture of this spacious, sunny bliss. Always — and that always went far, far, unthinkably far back, as far as the open sea there on the left where it ran out to the violet sky bent down to meet it.

The sky-line was high, the distance seemed to mount to Hans Castorp's view, looking down as he did from his elevation on the spreading gulf beneath. The mountains held it embraced, their tree-clad foot-hills running down to the sea; they reached in half-circle from the middle distance to the point where he sat, and beyond. This was a mountainous littoral, at one point of which he was crouching upon a sun-warmed stone terrace, while before him the ground, descending among undergrowth, by moss-covered rocky steps, ran down to a level shore, where the reedy shingle formed little blue-dyed bays, minute archipelagoes and harbours. And all the sunny region, these open coastal heights and laughing rocky basins, even the sea itself out to the islands, where boats plied to and fro, was peopled far and wide. On every hand human beings, children of sun and sea, were stirring or sitting. Beautiful young human creatures, so blithe, so good and gay, so pleasing to see — at sight of them Hans Castorp's whole heart opened in a responsive love, keen almost to pain.

Youths were at work with horses, running hand on halter alongside their whinnying, head-tossing charges; pulling the refractory ones on a long rein, or else, seated bareback, striking the flanks of their mounts with naked heels, to drive them into the sea. The muscles of the riders' backs played beneath the

sun-bronzed skin, and their voices were enchanting beyond words as they shouted to each other or to their animals. A little bay ran deep into the coast line, mirroring the shore as does a mountain lake; about it girls were dancing. One of them sat with her back toward him, so that her neck, and the hair drawn to a knot above it smote him with loveliness. She sat with her feet in a depression of the rock, and played on a shepherd's pipe, her eyes roving above the stops to her companions, as in long, wide garments, smiling, with outstretched arms, alone, or in pairs swaying gently toward each other, they moved in the paces of the dance. Behind the flute-player — she too was white-clad, and her back was long and slender, laterally rounded by the movement of her arms — other maidens were sitting, or standing entwined to watch the dance, and quietly talking. Beyond them still, young men were practising archery. Lovely and pleasant it was to see the older ones show the younger, curly-locked novices, how to span the bow and take aim; draw with them, and laughing support them staggering back from the push of the arrow as it leaped from the bow. Others were fishing, lying prone on a jut of rock, waggling one leg in the air, holding the line out over the water, approaching their heads in talk. Others sat straining forward to fling the bait far out. A ship, with mast and yards, lying high out of the tide, was being eased, shoved, and steadied into the sea. Children played and exulted among the breaking waves. A young female, lying outstretched, drawing with one hand her flowered robe high between her breasts, reached with the other in the air after a twig bearing fruit and leaves, which a second, a slender-hipped creature, erect at her head, was playfully withholding. Young folk were sitting in nooks of the rocks, or hesitating at the water's edge, with crossed arms clutching either shoulder, as they tested the chill with their toes. Pairs strolled along the beach, close and confiding, at the maiden's ear the lips of the youth. Shaggy-haired goats leaped from ledge to ledge of the rocks, while the young goatherd, wearing perched on his brown curls a little hat with the brim turned up behind, stood watching them from a

height, one hand on his hip, the other holding the long staff on which he leaned.

"Oh, lovely, lovely," Hans Castorp breathed. "How joyous and winning they are, how fresh and healthy, happy and clever they look! It is not alone the outward form, they seem to be wise and gentle through and through. That is what makes me in love with them, the spirit that speaks out of them, the sense, I might almost say, in which they live and play together." By which he meant the friendliness, the mutual courteous regard these children of the sun showed to each other, a calm, reciprocal reverence veiled in smiles, manifested almost imperceptibly, and yet possessing them all by the power of sense association and ingrained idea. A dignity, even a gravity, was held, as it were, in solution in their lightest mood, perceptible only as an ineffable spiritual influence, a high seriousness without austerity, a reasoned goodness conditioning every act. All this, indeed, was not without its ceremonial side. A young mother, in a brown robe loose at the shoulder, sat on a rounded mossy stone and suckled her child, saluted by all who passed with a characteristic gesture which seemed to comprehend all that lay implicit in their general bearing. The young men, as they approached, lightly and formally crossed their arms on their breasts, and smilingly bowed; the maidens shaped the suggestion of a curtsy, as the worshipper does when he passes the high altar, at the same time nodding repeatedly, blithely and heartily. This mixture of formal homage with lively friendliness, and the slow, mild mien of the mother as well, where she sat pressing her breast with her forefinger to ease the flow of milk to her babe, glancing up from it to acknowledge with a smile the reverence paid her — this sight thrilled Hans Castorp's heart with something very close akin to ecstasy. He could not get his fill of looking, yet asked himself in concern whether he had a right, whether it was not perhaps punishable, for him, an outsider, to be a party to the sunshine and gracious loveliness of all these happy folk. He felt common, clumsy-booted. It seemed unscrupulous.

A lovely boy, with full hair drawn sideways across his brow and falling on his temples, sat directly beneath him, apart from his companions, with arms folded on his breast — not sadly, not ill-naturedly, quite tranquilly on one side. This lad looked up, turned his gaze upward and looked at him, Hans Castorp, and his eyes went between the watcher and the scenes upon the strand, watching his watching, to and fro. But suddenly he looked past Hans Castorp into space, and that smile, common to them all, of polite and brotherly regard, disappeared in a moment from his lovely, purely cut, half-childish face. His brows did not darken, but in his gaze there came a solemnity that looked as though carven out of stone, inexpressive, unfathomable, a deathlike reserve, which gave the scarcely reassured Hans Castorp a thorough fright, not unaccompanied by a vague apprehension of its meaning.

He too looked in the same direction. Behind him rose towering columns, built of cylindrical blocks without bases, in the joinings of which moss had grown. They formed the façade of a temple gate, on whose foundations he was sitting, at the top of a double flight of steps with space between. Heavy of heart he rose, and, descending the stair on one side, passed through the high gate below, and along a flagged street, which soon brought him before other propylæa. He passed through these as well, and now stood facing the temple that lay before him, massy, weathered to a grey-green tone, on a foundation reached by a steep flight of steps. The broad brow of the temple rested on the capitals of powerful, almost stunted columns, tapering toward the top — sometimes a fluted block had been shoved out of line and projected a little in profile. Painfully, helping himself on with his hands, and sighing for the growing oppression of his heart, Hans Castorp mounted the high steps and gained the grove of columns. It was very deep, he moved in it as among the trunks in a forest of beeches by the pale northern sea. He purposely avoided the centre, yet for all that slanted back again, and presently stood before a group of statuary, two female figures carved in stone, on a high base: mother and

daughter, it seemed; one of them sitting, older than the other, more dignified, right goddesslike and mild, yet with mourning brows above the lightless empty eye-sockets; clad in a flowing tunic and a mantle of many folds, her matronly brow with its waves of hair covered with a veil. The other figure stood in the protecting embrace of the first, with round, youthful face, and arms and hands wound and hidden in the folds of the mantle.

Hans Castorp stood looking at the group, and from some dark cause his laden heart grew heavier still, and more oppressed with its weight of dread and anguish. Scarcely daring to venture, but following an inner compulsion, he passed behind the statuary, and through the double row of columns beyond. The bronze door of the sanctuary stood open, and the poor soul's knees all but gave way beneath him at the sight within. Two grey old women, witchlike, with hanging breasts and dugs of finger-length, were busy there, between flaming braziers, most horribly. They were dismembering a child. In dreadful silence they tore it apart with their bare hands — Hans Castorp saw the bright hair blood-smeared — and cracked the tender bones between their jaws, their dreadful lips dripped blood. An icy coldness held him. He would have covered his eyes and fled, but could not. They at their gory business had already seen him, they shook their reeking fists and uttered curses — soundlessly, most vilely, with the last obscenity, and in the dialect of Hans Castorp's native Hamburg. It made him sick, sick as never before. He tried desperately to escape; knocked into a column with his shoulder — and found himself, with the sound of that dreadful whispered brawling still in his ears, still wrapped in the cold horror of it, lying by his hut, in the snow, leaning against one arm, with his head upon it, his legs in their skis stretched out before him.

It was no true awakening. He blinked his relief at being free from those execrable hags, but was not very clear, nor even greatly concerned, whether this was a hay-hut, or the column of a temple, against which he lay; and after a fashion continued to

dream, no longer in pictures, but in thoughts hardly less involved and fantastic.

" I felt it was a dream, all along," he rambled. " A lovely and horrible dream. I knew all the time that I was making it myself — the park with the trees, the delicious moisture in the air, and all the rest, both dreadful and dear. In a way, I knew it all beforehand. But how is it a man can know all that and call it up to bring him bliss and terror both at once? Where did I get the beautiful bay with the islands, where the temple precincts, whither the eyes of that charming boy pointed me, as he stood there alone? Now I know that it is not out of our single souls we dream. We dream anonymously and communally, if each after his fashion. The great soul of which we are a part may dream through us, in our manner of dreaming, its own secret dreams, of its youth, its hope, its joy and peace — and its blood-sacrifice. Here I lie at my column and still feel in my body the actual remnant of my dream — the icy horror of the human sacrifice, but also the joy that had filled my heart to its very depths, born of the happiness and brave bearing of those human creatures in white. It is meet and proper, I hereby declare that I have a prescriptive right to lie here and dream these dreams. For in my life up here I have known reason and recklessness. I have wandered lost with Settembrini and Naphta in high and mortal places. I know all of man. I have known mankind's flesh and blood. I gave back to the ailing Clavdia Chauchat Pribislav Hippe's lead-pencil. But he who knows the body, life, knows death. And that is not all; it is, pedagogically speaking, only the beginning. One must have the other half of the story, the other side. For all interest in disease and death is only another expression of interest in life, as is proven by the humanistic faculty of medicine, that addresses life and its ails always so politely in Latin, and is only a division of the great and pressing concern which, in all sympathy, I now name by its name: the human being, the delicate child of life, man, his state and standing in the universe. I understand no little about him, I have learned much from ' those up here,' I have been driven up from the val-

ley, so that the breath almost left my poor body. Yet now from the base of my column I have no meagre view. I have dreamed of man's state, of his courteous and enlightened social state; behind which, in the temple, the horrible blood-sacrifice was consummated. Were they, those children of the sun, so sweetly courteous to each other, in silent recognition of that horror? It would be a fine and right conclusion they drew. I will hold to them, in my soul, I will hold with them and not with Naphta, neither with Settembrini. They are both talkers; the one luxurious and spiteful, the other for ever blowing on his penny pipe of reason, even vainly imagining he can bring the mad to their senses. It is all Philistinism and morality, most certainly it is irreligious. Nor am I for little Naphta either, or his religion, that is only a *guazzabuglio* of God and the Devil, good and evil, to the end that the individual soul shall plump into it head first, for the sake of mystic immersion in the universal. Pedagogues both! Their quarrels and counter-positions are just a *guazzabuglio* too, and a confused noise of battle, which need trouble nobody who keeps a little clear in his head and pious in his heart. Their aristocratic question! Disease, health! Spirit, nature! Are those contradictions? I ask, are they problems? No, they are no problems, neither is the problem of their aristocracy. The recklessness of death is in life, it would not be life without it — and in the centre is the position of the *Homo Dei*, between recklessness and reason, as his state is between mystic community and windy individualism. I, from my column, perceive all this. In this state he must live gallantly, associate in friendly reverence with himself, for only he is aristocratic, and the counter-positions are not at all. Man is the lord of counter-positions, they can be only through him, and thus he is more aristocratic than they. More so than death, too aristocratic for death — that is the freedom of his mind. More aristocratic than life, too aristocratic for life, and that is the piety in his heart. There is both rhyme and reason in what I say, I have made a dream poem of humanity. I will cling to it. I will be good. I will let death have no mastery over my thoughts. For therein lies

goodness and love of humankind, and in nothing else. Death is a great power. One takes off one's hat before him, and goes weavingly on tiptoe. He wears the stately ruff of the departed and we do him honour in solemn black. Reason stands simple before him, for reason is only virtue, while death is release, immensity, abandon, desire. Desire, says my dream. Lust, not love. Death and love — no, I cannot make a poem of them, they don't go together. Love stands opposed to death. It is love, not reason, that is stronger than death. Only love, not reason, gives sweet thoughts. And from love and sweetness alone can form come: form and civilization, friendly, enlightened, beautiful human intercourse — always in silent recognition of the blood-sacrifice. Ah, yes, it is well and truly dreamed. I have taken stock. I will remember. I will keep faith with death in my heart, yet well remember that faith with death and the dead is evil, is hostile to humankind, so soon as we give it power over thought and action. *For the sake of goodness and love, man shall let death have no sovereignty over his thoughts.* — And with this — I awake. For I have dreamed it out to the end, I have come to my goal. Long, long have I sought after this word, in the place where Hippe appeared to me, in my loggia, everywhere. Deep into the snow mountains my search has led me. Now I have it fast. My dream has given it me, in utter clearness, that I may know it for ever. Yes, I am in simple raptures, my body is warm, my heart beats high and knows why. It beats not solely on physical grounds, as finger-nails grow on a corpse; but humanly, on grounds of my joyful spirits. My dream word was a draught, better than port or ale, it streams through my veins like love and life, I tear myself from my dream and sleep, knowing as I do, perfectly well, that they are highly dangerous to my young life. Up, up! Open your eyes! These are your limbs, your legs here in the snow! Pull yourself together, and up! Look — fair weather! "

The bonds held fast that kept his limbs involved. He had a hard struggle to free himself — but the inner compulsion proved stronger. With a jerk he raised himself on his elbows, briskly drew up his knees, shoved, rolled, wrestled to his feet;

stamped with his skis in the snow, flung his arms about his ribs and worked his shoulders violently, all the while casting strained, alert glances about him and above, where now a pale blue sky showed itself between grey-bluish clouds, and these presently drew away to discover a thin sickle of a moon. Early twilight reigned: no snow-fall, no storm. The wall of the opposite mountain, with its shaggy, tree-clad ridge, stretched out before him, plain and peaceful. Shadow lay on half its height, but the upper half was bathed in palest rosy light. How were things in the world? Was it morning? Had he, despite what the books said, lain all night in the snow and not frozen? Not a member was frost-bitten, nothing snapped when he stamped, shook and struck himself, as he did vigorously, all the time seeking to establish the facts of his situation. Ears, toes, finger-tips, were of course numb, but not more so than they had often been at night in his loggia. He could take his watch from his pocket — it was still going, it had not stopped, as it did if he forgot to wind it. It said not yet five — was in fact considerably earlier, twelve, thirteen minutes. Preposterous! Could it be he had lain here in the snow only ten minutes or so, while all these scenes of horror and delight and those presumptuous thoughts had spun themselves in his brain, and the hexagonal hurly vanished as it came? If that were true, then he must be grateful for his good fortune; that is, from the point of view of a safe home-coming. For twice such a turn had come, in his dream and fantasy, as had made him start up — once from horror, and again for rapture. It seemed, indeed, that life meant well by her lone-wandering delicate child.

Be all that as it might, and whether it was morning or afternoon — there could in fact be no doubt that it was still late afternoon — in any case, there was nothing in the circumstances or in his own condition to prevent his going home, which he accordingly did: descending in a fine sweep, as the crow flies, to the valley, where, as he reached it, lights were showing, though his way had been well enough lighted by reflection from the snow. He came down the Brehmenbühl, along the edge of the

forest, and was in the Dorf by half past five. He left his skis at the grocer's, rested a little in Herr Settembrini's attic cell, and told him how the storm had overtaken him in the mountains. The horrified humanist scolded him roundly, and straightway lighted his spirit-kettle to brew coffee for the exhausted one — the strength of which did not prevent Hans Castorp from falling asleep as he sat.

An hour later the highly civilized atmosphere of the Berghof caressed him. He ate enormously at dinner. What he had dreamed was already fading from his mind. What he had thought — even that selfsame evening it was no longer so clear as it had been at first.

A SOLDIER, AND BRAVE

Hans Castorp had had frequent word from his cousin, short messages, at first full of good news and high spirits, then less so, then at length communications that sought to hide something truly sad to hear. The succession of postcards began with the joyous announcement that Joachim was with the colours, and a description of the fanatical ceremony in which, as Hans Castorp ironically couched it in his reply, he had taken the vows of poverty, chastity, and obedience. One after another Joachim passed easily through the stages of his chosen vocation, whose difficulties were smoothed away by the interest of his superiors and his own passionate love for the service. All this he described to his cousin in his brief messages. He was dispensed from the duty of going to the military academy, as he had already studied some semesters, and from the cornetcy. By the New Year he would be promoted to a subalternship —and sent a photograph of himself in the uniform of an officer. His utter devotion to the spirit of the hierarchy he served, that straitly honourable hierarchy, the bonds of whose organization were like iron, and which yet in its crabbedly humorous way knew how to yield something to the weakness of the flesh, was plain

in every hasty line. He related anecdotes illustrating the quaintly complex attitude of his cranky, fanatical sergeant-major toward him, the blundering young subordinate, in whom he yet envisaged the ordained superior of to-morrow, who already had the right to enter the officers' casino. It was all very fantastic and droll. Then he told of being admitted to prepare for the officers' examination. By the beginning of April he was a lieutenant.

Manifestly there was no happier man, none with more single-minded devotion of his whole being to the chosen career. With a sort of shamefaced beatitude he told of going past the Rathaus for the first time, in full uniform, how the sentry had saluted, and he nodded to him from a distance. He spoke of the small vexations and rewards of the service, of the wonderfully satisfying comradeship, of the sheepish loyalty of his Bursch, of funny occurrences on the parade-ground and in instruction; of inspection, of love-feasts. Also he occasionally mentioned social affairs, visits, dinners, balls. Not a word of his health.

Until toward summer.Then he wrote that he was in bed, on sick-leave, a catarrh, a matter of a few days. By the beginning of June he was back. But at the middle of the month he had crocked up again, and complained bitterly of his luck. He could not conceal his worry lest he should miss the August general manœuvres, toward which he was already eagerly looking. Rubbish! in July he was as sound as a berry, weeks long. But then an examination, made advisable by his accursed fluctuations of temperature, suddenly appeared on the horizon. As to the result of this examination, Hans Castorp for long weeks heard nothing; and when he heard, perhaps out of mortification, perhaps because of his physical state, it was not Joachim who wrote. His mother, Louisa Ziemssen, telegraphed. She said the physicians thought it necessary for Joachim to go on sick-leave for some weeks: high mountains indicated immediate departure advised reserve two rooms reply prepaid signed Aunt Louisa.

It was at the end of July when Hans Castorp, lying in his bal-

cony, ran through this dispatch, then read it, and read it again. He nodded as he did so, not with his head but with his whole torso, and said between his teeth: "*Si, si, si,*" like Herr Settembrini. "Joachim is coming back!" ran through him like tidings of great joy. But he grew subdued at once, on the thought "H'm, this *is* bad news! One might almost call it a mess. The deuce! That went fast. Ripe for 'home' again. The mother coming with him" — Hans Castorp said the mother, not Aunt Louisa, his family feeling having grown unconsciously very faded. "That is serious. And directly before the manœuvres he has been so on fire to go to. H'm, it's certainly a skin game, it's playing it low down on poor Joachim, it's the very opposite of the ideal. By which I mean that the body triumphs, it wants something different from the soul, and puts it through — a slap in the face of all those lofty-minded people who teach that the body is subordinate to the soul. Seems to me they don't know what they are talking about, because if they were right, a case like this would put the soul in a pretty equivocal light. *Verbum sap.* — I know what I mean. The question I raise is how far they are right when they set the two over against each other; and whether they aren't rather in collusion, playing the same game. That's something that never occurs to the lofty-minded gentry. Not that I am for a moment saying anything against Joachim and his 'doggedness.' He is the soul of honour — but what is honour, is what I want to know, when body and soul act together? Is it possible you have not been able to forget a certain refreshing perfume, a tendency to giggle, a swelling bosom, all waiting for you at Frau Stöhr's table? — He is coming back!" he returned to the thought with the same joyous sensation. "He comes in bad shape, it is true, but we shall be together again, I shan't live up here all by myself. And that's a good thing. It won't be quite as it was before, his room is taken. That Mrs. Macdonald sits there and coughs, a voiceless sort of cough, and keeps looking at the picture of her little son, on her table or in her hand. But she is at the last stage. If nobody else has engaged it, why — but for the present it must be another

one. Twenty-eight is free, so far as I know. I'll go down to the office — and to Behrens too. This is news. On the one hand it is bad news, on the other grand news — and in any case a change. I'd like to wait for the 'Comrade' though, he'll be coming along presently, and just ask him if he is still of the opinion, in a case like this, that the physical is to be regarded as secondary."

He went to the office before tea. The room he had in mind, on the same corridor as his own, was free, and there would be a place for Frau Ziemssen. He hastened to Behrens, and found him in the "lab," a cigar in one hand, and in the other a test-tube of dull-coloured fluid.

"Herr Hofrat, what do you think?" he began.

"That there's always the devil to pay," responded the pneumotomist. "Here we have Rosenheim, from Utrecht," said he, and waved his cigar at the test-tube. "Gaffky ten. And Schmitz the manufacturer comes along and tells me he's been spitting on the pavement — with Gaffky ten, if you please. I'm supposed to blow him up. Well, if I blow him up, it will be the deuce and all, because he's as touchy as a bear with a sore head, and he and his family occupy three rooms in the establishment. If I give him what for, the management gives me the same — pressed down and running over. You see what kind of trouble I get into every minute — and me so anxious to go my own simple way, unspotted from the world."

"Silly business," Hans Castorp said, with the ready understanding of the old inhabitant. "I know them both. Schmitz is immensely proper and pushful, and Rosenheim is plenty smeary. But there may be other sore spots, besides the hygienic. They are both friendly with Doña Perez from Barcelona, at the Kleefeld's table — that's the basic trouble, I should think. If I were you I'd just call attention to the rule in general, and then shut my eye to the rest."

"Don't I just? I've got functional blepharospasm already from doing nothing else. But what are you about down here?"

Hans Castorp came out with the sad yet thrilling news.

Not that the Hofrat was surprised, nor would have been in any case. But he had also been kept informed of Joachim's progress; Hans Castorp told him, whether asked or unasked, and he knew that Joachim had been in bed in May.

"Aha," said he. "And what did I tell you? What did I tell both of you, not once but a hundred times, in so many words? So now you have it. Nine months he's had his heart's desire, and been living in a fool's paradise. Well, it wasn't a snakeless paradise — it was infected, more's the pity. But he wouldn't believe what his little ole Behrens told him, and so he's had bad luck, like the rest of them, when they don't believe what their little ole Behrens says, and come too late to their senses. He's got as far as lieutenant, anyhow, there's that to say. But what's the use of it? The good Lord sees your heart, not the braid on your jacket, before Him we are all in our birthday suits, generals and common men alike. . . ." He rambled on, rubbed his eyes with his huge hands, still holding the cigar between his fingers; then he said Hans Castorp must excuse him for this time. A berth for Joachim would of course be found, when he came his cousin should stick him into bed, without delay. So far as he, Behrens, was concerned, he bore nobody any grudge, he would be ready to welcome home the prodigal and like a fond parent kill the fatted calf.

Hans Castorp telegraphed. He spread the news of his cousin's return, and all those who had been the young man's friends were glad and sorry and both quite sincerely; for his clean and chivalrous personality had been universally approved, and there was a sort of unspoken feeling that Joachim had been the best of the lot up here. We mention no one in particular; but incline to think that in some quarters a certain satisfaction was felt in the knowledge that Joachim must give up the soldier's career and return to the horizontal, and in all his immaculateness become one of them up here again. Frau Stöhr, of course, had had her ideas all along; time had now justified the rather unfeeling hints she threw out when Joachim went down, and she was not above saying I told you so. "Pretty rotten," she called it. She

had known it for that from the first, and only hoped that Ziemssen by his pigheadedness had not made it putrid. Her choice of words was conditioned by sheer innate vulgarity. How much better it was to stop at one's post, as she did; she too had her life down below, in Cannstadt, a husband and two children, but she could contain herself. . . . No reply came to the telegram. Hans Castorp remained in ignorance of the hour or day of his cousin's coming, and thus could not receive him at the station when, three days later, he and his mother simply arrived. Lieutenant Joachim, laughing and excited, burst upon his cousin in the evening rest-cure.

It had just begun. The same train brought them as had Hans Castorp, when years ago, years that had been neither long nor short, but timeless, very eventful yet 'the sum of nothing,' he had first come to this place. The time of year was the same too — one of the very first days of August. Joachim, as we said, went gaily into Hans Castorp's room, or rather out of it into the loggia, with a rapid tread, and laughing, breathless, incoherent, greeted his cousin. He had put all that long way behind him, those miles of territory and that lake that was like a sea, and then wound high up the narrow passes — and there he stood, as though he had never been away. His cousin started up from the horizontal and greeted him with a shout and "Well, well, well!" His colour was fresh, thanks to his open-air life, or perhaps to the flush of travel. He had hurried directly to his cousin's room without going first to his own, in order to greet his old-time companion, while his mother was putting herself to rights in the chamber assigned her. They were to eat in ten minutes, of course in the restaurant. Hans Castorp could surely have a little something more with them, or at least take a glass of wine. And Joachim pulled him over to number twenty-eight, where the scene was reminiscent of that long-ago evening when Hans Castorp arrived. Now it was Joachim, who, feverishly talking, washed up at the shining wash-hand-basin, while Hans Castorp looked on, surprised and in a way disappointed to see his cousin in mufti. He had always pictured him as an officer;

but here he was in grey "uni," looking like everybody else. Joachim laughed, and said he was naïve. He had left his uniform at home, of course. It was not such a simple matter with a uniform — you couldn't wear it just any place. "Oh, thanks awfully," said Hans Castorp. But Joachim seemed unaware of any offence in his own remark and went on, asking about matters and things in the Berghof, not only without the least touch of condescension, but even rather moved by the home-coming. Then Frau Ziemssen appeared through the door connecting their two rooms, and greeted her nephew in a way some people have on these occasions; namely, as though pleasurably surprised to find him here. She spoke with subdued melancholy, in part caused by fatigue, in part with reference to Joachim's state — and they went down to dinner.

Louisa Ziemssen had the same gentle and beautiful dark eyes as Joachim. Her hair, that was quite as black, but mingled now with many threads of grey, was confined by a nearly invisible net; an arrangement characteristic of the mild and measured composure of her personality, which was simple, and at the same time dignified and pleasing. Hans Castorp felt no surprise to see that she was puzzled, even a little put out, by Joachim's liveliness, his rapid breathing and headlong talk, which were probably foreign to his manner either at home or on the journey, besides giving the lie to his actual condition. For herself she was impressed with the sadness of this return, and would have found a subdued bearing more suitable. How could she enter into Joachim's turbulent emotions, due in part to the sensation that he was come home, which for the moment outweighed all else, and in part to the stimulus of the incomparably light, empty, yet kindling air he was once more breathing? All that was totally dark to her. "My poor lad," she thought, as she watched him and his cousin abandoned to mirth, telling each other a hundred anecdotes, asking each other a hundred questions, throwing themselves back in their chairs with peals of laughter. "Children, children!" she protested more than once; and finally levelled a mild reproof at behaviour which might

rather have gladdened her heart: "Why, Joachim, I have not seen you like this for many a long day. It seems as though you needed to come back here to be as you were on the day of your promotion." No more was needed to quench Joachim's lively mood. He turned completely round, fell silent and ate none of the sweet, though it was most toothsome, a chocolate *soufflé* with whipped cream. Hans Castorp did what he could in his cousin's stead, though his own hearty dinner was only an hour behind him. Joachim looked up no more — obviously because his eyes were full of tears.

Such a result was as far as possible from Frau Ziemssen's intention. It was really more for decorum's sake that she had tried to introduce a little sobriety into the mood of her son, not realizing that precisely the middle course, the golden mean, was impossible up here, and only a choice of extremes offered. When she saw him break down, she seemed not far from tears herself, and most grateful to her nephew for his gallant efforts to redress the balance of the situation. Yes, he said, Joachim would find there had been changes in the population of the Berghof, there were new people, but on the other hand, some that had gone away were come back again. For instance, the great-aunt and her charges sat once more at Frau Stöhr's table, and Marusja laughed as much as ever.

Joachim said nothing. But Frau Ziemssen was thereby reminded that they had chanced to meet someone who sent greetings, which she must deliver while she thought of it. It was in a restaurant in Munich, where they had spent a day between two night journeys. A lady — a not unsympathetic person, though unaccompanied, and with rather too level brows — had come up to their table to greet Joachim. She had been a patient up here, Joachim would know ——

"Frau Chauchat," Joachim said, in a low voice. She was spending some time in a cure in the Allgau, and intended to go to Spain in the winter. She sent greetings.

Hans Castorp was no raw youth, he had control over the nerves that might have made the blood rush to or leave his face.

He said: "Oh, so she has emerged from behind the Caucasus again, has she? And she is going to Spain?"

The lady had mentioned a place in the Pyrenees. A pretty, or at least a charming woman. Pleasant voice, pretty gestures. But free manners, slack, Frau Ziemssen thought. "She spoke to us as though we were old friends, told about herself, asked questions, though it seems Joachim had never actually known her. I thought it rather odd."

"That is the East — and the illness," replied Hans Castorp. "One mustn't try to measure her by humanistic standards." He thought he remembered that she had intended to make a journey into Spain. H'm, Spain. That country too lay remote from the humanistic mean, though on the side of austerity rather than of softness. There it was not lack but excess of form that obtained; death itself was in the guise of form, not dissolution — black, refined, sanguinary, Inquisition, stiff ruff, Loyola, the Escurial, *et cetera* — h'm, yes, it was interesting; he wondered what Frau Chauchat would say to Spain. She'd probably get over banging doors — and perhaps a combination of the two extremes would bring her closer to the humane mean. Yet something pretty awful, terroristic, might come to pass if the East went to Spain....

No, he neither paled nor flushed; but the impression the news had made upon him betrayed itself none the less; on such talk as this nothing but perplexed silence could supervene. Joachim, of course, was less taken aback than his mother, being acquainted from aforetime with his cousin's mental volatility up here. But a great perturbation showed in Frau Ziemssen's eyes, as though her nephew had uttered some gross impropriety; and after a painful pause she broke up the gathering by rising from table, with a phrase or so intended to gloze over the situation. Before they separated, Hans Castorp told them that Behrens's order was for Joachim to remain in bed at least on the morrow, or until he had come to examine him. The rest would be decided later. Soon the three relatives lay each in his room, with the door open to the freshness of the summer night in this altitude,

and each with his thoughts: Hans Castorp's were chiefly concerned with Frau Chauchat's return, to be expected within six months' time.

And this was young Joachim's home-coming — for a little after-cure. That way of putting it had obviously been the one given out down below, and it passed current here too, even Hofrat Behrens taking it up, though the first thing he did was to sentence Joachim to four weeks in the " caboose " by way of repairing the most obvious damage, acclimatizing him anew, and putting his house in order as far as temperature was concerned. He was careful to avoid setting any limit for the " after-cure." Frau Ziemssen, sensible, discerning, never very sanguine save at Joachim's bedside, mentioned the autumn, perhaps October, as the terminus, and Behrens acquiesced, at least to the extent of saying that anyhow they would be further on then than they were now. Frau Ziemssen liked him immensely. His bearing toward her was courtly; he called her " my dearest lady," looking deferentially down upon her with his bloodshot eyes; and he talked such extravagant corps-student jargon that despite her depression she always had to laugh. " I know he is in the best of hands," she said; and after a week's stay went back to Hamburg, as Joachim had no need of care, and his cousin was always with him.

" Set your heart at rest," Hans Castorp said to Joachim, sitting by his bed in number twenty-eight. " You'll get off by the autumn, the old 'un has more or less committed himself to that. You can look forward to it as a terminus — October. In that month some people go to Spain, and you can go back to your *bandera,* to distinguish yourself *ex supererogatione. . . .*"

It became his daily task to console his cousin for the disappointment of missing the manœuvres, which were beginning in these August days. Joachim could think of nothing else, and expressed the greatest self-contempt at this cursed slackness that had come over him in the last minute.

" *Rebellio carnis,*" Hans Castorp said. " What can you do about it? The bravest officer can do nothing — even St. Anthony

had his little experiences. Good Lord, don't the manœuvres come every year — and surely you know how time flies up here. You haven't been gone long enough not to get back into step quite easily, and before you can turn round your little after-cure will be over."

But the refreshment of his sense of time, caused by Joachim's stay in the valley, had been so considerable that he could not help looking forward with dread to the next four weeks. Everybody, it is true, did his best to make time light for him; the sympathy felt on all hands for the clean personality of the young officer expressed itself in many visits. Settembrini came, was very affectionate and charming, and called Joachim *Capitano*, instead of Lieutenant as before. Naphta too visited him, and all the old acquaintances in the house availed themselves of a free quarter-hour to sit by his bed, repeat the phrase about the little after-cure, and hear his news. The ladies were Stöhr, Levi, Iltis, and Kleefeld, the gentlemen Ferge, Wehsal, and others. They even brought him flowers. When the four weeks were up he left his bed, the fever being so far brought under control that it would not harm him to move about. He began taking his meals in the dining-room, at his cousin's table, sitting between him and the brewer's wife, Frau Magnus, opposite Herr Magnus, the place that had once been Uncle James's, and for a few days Frau Ziemssen's as well.

Thus the young people began to live once more side by side. Yes, to make it all even more as it had been, Mrs. Macdonald breathed her last, with the picture of her little son in her hand, and her room, next his cousin's, reverted to Joachim, after it had been thoroughly freed of bacteria by means of H_2CO. More exact, indeed, it was to say that Joachim now lived next door to Hans Castorp, instead of the reverse: the latter was now the old inhabitant, and his cousin shared his existence only provisionally and temporarily. Joachim stuck stiffly by the October terminus —though his nervous system refused to some extent to lend itself to the humanistic norm, and prevented a compensatory radiation of heat.

The cousins resumed their visits to Settembrini and Naphta and their walks with those two devoted opponents. When they were joined by A. K. Ferge and Wehsal, which often happened, they formed a group of six, and before this considerable audience the two opposed spirits carried on an endless duel, which we could not reproduce in any fullness without losing ourselves, as it did daily, in an infinitude of despair. Hans Castorp chose to regard his own poor soul as the object of their dialectic rivalry. He had learned from Naphta that Settembrini was a Freemason, which fact impressed him as much as Settembrini's earlier statement that Naphta was a Jesuit. He was quite absurdly surprised to hear that there still existed such things as Freemasons; and diligently plied the terrorist with questions about the origin and significance of this curious body, which in a few years would celebrate its two-hundredth birthday. When Settembrini spoke behind his back of Naphta and his intellectual tendencies, it was always on an appealing note of warning, with a hint that the subject had more than a little of the diabolic about it. But when Naphta did the same, he made unaffectedly merry over the sphere which the other represented, and gave Hans Castorp to understand that the things for which Settembrini fought were all of them dead issues; free-thought and bourgeois enlightenment were the pathetic delusions of yesterday, though prone to the self-deception which made them a laughing-stock: namely, that they were still full of revolutionary life. Said Naphta: "Dear me, his grandfather was a *carbonaro* — in other words a charcoal-burner. From him he gets the charcoal-burner's faith in reason, freedom, human progress, the whole box of tricks belonging to the classicistic-humanistic virtue-idealogy. You see, what perplexes the world is the disparity between the swiftness of the spirit, and the immense unwieldiness, sluggishness, inertia, permanence of matter. We must admit that this disparity would be enough to excuse the spirit's lack of interest in reality, for the rule is that it has sickened long before of the ferments that bring revolution in their train. In very truth, dead spirit is more repulsive to the living than dead matter, than granite for

example, which makes no claim to be alive. Such granite, the relic of an ancient reality left so far behind by the spirit that it refuses any longer to associate with it the conception of reality, continues a sluggish existence, and by its bald and dull continuance prevents futility from becoming aware that it is futile. I am speaking in general terms, but you will know how to apply my words to that humanistic free-thought which imagines itself to be still in a heroic attitude of resistance to authority and domination. Ah, and the catastrophes, by virtue of which it thinks to manifest its vitality, the ever-delayed spectacular triumphs at which it is preparing to assist, and thinks one day to celebrate! The living spirit would die of ennui at the bare thought of these, were it not aware that from such catastrophes it alone can emerge as the victor, welding as it does the elements of the old and the new to create the true revolution. — How is your cousin to-day, Hans Castorp? You know what profound sympathy I feel for him."

" Thanks, Herr Naphta. Everyone seems to feel the same, such a good lad as he is. Even Herr Settembrini admits him very much into his good graces, despite his dislike of a sort of terrorism there is in Joachim's profession. And now I hear Herr Settembrini is a Mason! Imagine! I must say that gives me to think. It sets his personality in a new light, and clarifies certain things for me. Does he go about putting his foot at the right angle and shaking hands with a particular grip? I have never seen anything ——"

" Our worthy third-degree friend has probably got beyond such childishness," Naphta thought. " I imagine the lodges have curtailed their rites a good deal, in response to the lamentable arid Philistinism of our time. They would probably blush for the ceremonial of former periods as an extravagant mummery, and not without reason, for it would be absurd to present their atheistic republicanism in the guise of a mystery. I don't know with what species of horrors they may have tested Herr Settembrini's constancy; they may have led him blindfold through dark passages, and made him wait in gloomy vaults before the

hall of the conclave, full of mirrored lights, burst upon his eyes. They may have solemnly catechized him, menaced his bare breast with swords to the accompaniment of a death's-head and three tapers. You must ask himself; but I fear you will get small satisfaction, for even if the procedure was much tamer than this, in any case he will have been sworn to silence."

"Sworn? To silence? They do that too, then?"

"Certainly. Silence and obedience."

"Obedience too. But listen, Professor, it seems to me then, he has no occasion to stick at the terrorism in my cousin's profession. Silence, and obedience! I could never have believed a free-thinker like Herr Settembrini would submit to such out-and-out Spanish conditions and vows. I perceive that Freemasonry has something quite military and Jesuitical about it."

"And your perceptions are perfectly correct," Naphta responded. "Your divining-rod twitches, and knocks. The idea of the society is rooted in and inseparably bound up with the absolute. By consequence, it is terroristic; that is to say, antiliberal. It lifts the burden from the individual conscience, and consecrates in the name of the Absolute every means even to bloodshed, even to crime. There is some support for the view that the vows of the brotherhood were once symbolically sealed in blood. A brotherhood can never be purely contemplative. By its very nature it must be executive, must organize. You probably do not know that the founder of the Illuminati, a society which for a long time was nearly identified with Freemasonry, was a former member of the Society of Jesus?"

"No, that is certainly news to me."

"Adam Weishaupt formed his secret benevolent order entirely upon the model of the Society of Jesus. He himself was a Mason, and the most reputable lodge members of the time were Illuminati. I am speaking of the second half of the eighteenth century, which Settembrini would not hesitate to characterize as the period of the degeneration of his fraternity. Actually it was the period of its highest flower, as of all secret so-

cieties in general, a time when Masonry attained to a higher life, of which it was later ' purged ' by men of the stamp of our friend of humanity here. In that time he would certainly have belonged to those who reproached it with Jesuitry and obscurantism."

" Were there grounds for the reproach? "

" Yes — if you choose to call it that. The shallow freethought of the day was of that opinion. It was the period when the Fathers of our faith sought to animate the society by breathing into it Catholic-hierarchical ideas — at that time there was actually a Jesuit lodge of Freemasonry at Clermont, in France. And it was the time when Rosicrucianism made its entrance into the lodges, that remarkable brotherhood, which, you will note, was a peculiar union of purely rational ideas of political and social improvement and a millennial programme, with elements distinctly oriental, Indian and Arabic philosophy and magical nature-lore. The reform and revision of the lodges which then took place was in the direction of strict observance in a definitely irrational and mystical, magical-alchemical sense, to which the Scottish Rite owes its existence. These are degrees of knighthood which were added to the old military ranks of apprentice, journeyman, and master; upper ranks which issued in the hieratical, and were full of Rosicrucian mysticism. There ensued a sort of casting-back to certain spiritual and knightly orders which existed in the Middle Ages, for instance the Templars, you know, who took the vows of poverty, chastity, and obedience before the Patriarch of Jerusalem. Even to-day there is an upper degree in Freemasonry which bears the title ' Grand Duke of Jerusalem.' "

" It's all news to me, Herr Naphta. But I'm getting to know Herr Settembrini's tricks. ' Grand Duke of Jerusalem ' — that's not bad, not bad at all. You ought to call him that some time, by way of a joke. The other day he called you ' *doctor angelicus.*' Why not take your revenge? "

" Oh, there are a host more such titles in the upper reaches of the Knights Templars. There are a Past Grand Master, a

Knight of the East, a Grand High-priest — the thirty-first degree is called Noble Prince of the Royal Mysteries. You observe that all these names have reference to oriental mysticism. The reappearance of the Templars, indeed, means nothing else than the entrance of such conceptions, the presence of irrational ferments in a world given over to rational-utilitarian ideas of social improvement. This it was which lent Freemasonry a new brilliance and charm, and explains the great number of recruits to it at that period of its history. It drew to itself all the elements which were weary of the rationalistic twaddle of the century, and thirsting for a stronger draught of life. The success of the order was such that the Philistine complained of it for estranging men from domestic happiness and destroying their reverence for women."

"Then it is not surprising that Herr Settembrini does not love to be reminded of the golden age of his order."

"No, he does not love to be reminded that there was a time when it drew upon its head all the hatred felt by free-thinkers, atheists, and encyclopædists for the whole complex of Church, Catholicism, monk, Middle Ages — you heard that the Masons were accused of obscurantism ——"

"Why? I should be glad to hear why, more precisely."

"I will tell you. The Strict Observance meant the broadening and deepening of the traditions of the order, it meant referring its historical origin back to the cabalistic world, the so-called darkness of the Middle Ages. The higher degrees of Freemasonry were initiates of the '*physica et mystica*,' the representatives of a magic natural science, they were in the main great alchemists."

"I shall have to put on my thinking-cap and try to recall what alchemy is — generally speaking, I mean. Alchemy: transmuting into gold, the philosopher's stone, *aurum potabile*."

"In the popular mind, yes. More informedly put, it was purification, refinement, metamorphosis, transubstantiation, into a higher state, of course; the *lapis philosophorum*, the

male-female product of sulphur and mercury, the *res bina*, the double-sexed *prima materia*, was no more, and no less, than the principle of levitation, of the upward impulse due to the working of influences from without. Instruction in magic, if you like."

Hans Castorp was silent. He glanced slantwise upward, and blinked.

"The primary symbol of alchemic transmutation," Naphta said, "was *par excellence* the sepulchre."

"The grave?"

"Yes, the place of corruption. It comprehends all hermetics, all alchemy, it is nothing else than the receptacle, the well-guarded crystal retort wherein the material is compressed to its final transformation and purification."

"Hermetics — what a lovely word, Herr Naphta! I've always liked the word hermetic. It sounds like magicking, and has all sorts of vague and extended associations. You must excuse my speaking of such a thing, but it reminds me of the conserve jars that our housekeeper in Hamburg — Schalleen, we call her, without any Miss or Mrs. — keeps in her larder. She has rows of them on her shelves, air-tight glasses full of fruit and meat and all sorts of things. They stand there maybe a whole year — you open them as you need them and the contents are as fresh as on the day they were put up, you can eat them just as they are. To be sure, that isn't alchemy or purification, it is simple conserving, hence the word conserve. The magic part of it lies in the fact that the stuff that is conserved is withdrawn from the effects of time, it is hermetically sealed from time, time passes it by, it stands there on its shelf shut away from time. Well, that's enough about the conserve jars. It hasn't much to do with the subject. Pardon me, you were going to enlighten me further."

"Only if you wish me to do so. The learner must be of dauntless courage and athirst for knowledge, to speak in the style of our theme. The grave, the sepulchre, has always been the emblem of initiation into the society. The neophyte covet-

ing admission to the mysteries must always preserve undaunted courage in the face of their terrors; it is the purpose of the Order that he should be tested in them, led down into and made to linger among them, and later fetched up from them by the hand of an unknown Brother. Hence the winding passages, the dark vaults, through which the novice is made to wander, the black cloth with which the Hall of the Strict Observance was hung, the cult of the sarcophagus, which played so important a rôle in the ceremonial of meetings and initiations. The path of mysteries and purification was encompassed by dangers, it led through the pangs of death, through the kingdom of dissolution; and the learner, the neophyte, is youth itself, thirsting after the miracles of life, clamouring to be quickened to a demonic capacity of experience, and led by shrouded forms which are the shadowing-forth of the mystery."

"Thank you so much, Professor Naphta. That is splendid. That is what the teaching of hermetics is like, then; it can't hurt me to have heard something about it too."

"The less so that it is a guide to the ultimate; to the absolute recognition of the transcendental, and therewith to our end and aim. The alchemistic ritual of the lodges, in later centuries, led many a noble and inquiring spirit to that end — to which I need give no name, for it cannot have escaped you that the successive degrees of the Scottish Rite were only a surrogate, a substitute of the Hierarchy, that the alchemistic learning of the Master-Mason fulfilled itself in the mystery of transubstantiation, and that the hidden guidance which the lodge vouchsafed to its pupils has its prototype just as plainly in the means of grace, as the symbolic mummeries of lodge ceremonial have theirs in the liturgical and architectural symbolism of our Holy Catholic Church."

"Ah, indeed!"

"But even that is not all. I have already suggested that the derivation of the lodge from that craftsmanly and honourable masonic guild is only a historical extension. The Strict Ob-

servance invested it with a much deeper human basis. The secrets of the lodge have, in common with certain mysteries of our Church, the clearest connexion with the ceremonial mysteries and ritual excesses of primitive man. I refer, so far as the Church is concerned, to the love-feast, the sacramental enjoyment of body and blood; as for the lodge ——"

"One moment. One moment for a marginal note. Even in the strict communion to which my cousin belongs, they have so-called love-feasts. He has often written to me about them. I suppose they are very respectable affairs — except possibly they get a little drunk, but nothing like what it is at the corps-students' ——"

"As for the lodge, however, I am thinking of the cult of the sepulchre, to whom I referred you before. In both cases it has to do with a symbolism of the ultimate, with elements of orgiastic primitive religion, with wild sacrificial rites by night, to the honour of dying and transforming, death, metamorphosis, resurrection. You will recall that the mysteries of Isis, and the Eleusinian mysteries too, were served by night, and in caverns. In Freemasonry there are present a host of Egyptian survivals, and there were, among the secret societies, some that called themselves Eleusinian. There were lodges that held feasts of Eleusinian mysteries and aphrodistic rites which finally did introduce the female element; feasts of roses, to which reference is made in the three blue roses on the Masonic apron, and which often passed over into the bacchantic."

"What's this, what's this I hear, Professor Naphta? All this Freemasonry? And I must reconcile with it all my ideas of our enlightened Herr Settembrini?"

"You would do him very great injustice if you imagined he knew anything about it. I told you that he, or his like, purified the lodge of all the elements of higher life. They humanized it, they modernized it. God save the mark! They rescued it from false gods and restored it to usefulness, reason and progress, for making war upon princes and priests, in short for social amelioration. In it they once more discuss nature, virtue, mod-

eration, the fatherland. In a word, it is a god-forsaken bourgeoisiedom, in the form of a club."

"What a pity! Too bad about the feasts of roses! I mean to ask Settembrini if he hears anything about them nowadays."

"The noble knight of the T-square!" scoffed Naphta. "You must remember that it has been no easy matter for him to get admitted inside the gates of the temple of humanity. He is as poor as a church-mouse, and they not only demand the higher, the humanistic culture — save the mark — but also one must belong to the possessing classes, to be able to stand the dues and entrance fees. Culture and possessions — there is the bourgeoisie for you! There you have the pillars of the liberal world-republic."

"In any case," laughed Hans Castorp, "we have it all right before our eyes."

"And yet," Naphta added, after a pause, "I would counsel you not to take this man and what he stands for as altogether a laughing matter; since we are on the subject, let me warn you to be on your guard. The insipid is not synonymous with the harmless. Stupidity is not necessarily free from suspicion. These people have watered their wine, that was once such a fiery draught, but the idea of the brotherhood itself remains strong enough to stand a good deal of water. It preserves the remnant of a fruitful mystery, and there is as little doubt that the lodge mixes in politics, as that there is more to see in our amiable Herr Settembrini than just his simple self, and that powers stand behind him, whose representative and emissary he is."

"An emissary?"

"That is, a proselyter, a seeker of souls."

"And what kind of emissary are you, may I ask?" Hans Castorp thought. Aloud he said: "Thank you, Professor Naphta. I am genuinely grateful for your advice and warning. What do you think? Suppose I go a storey higher — in so far as one can speak of a storey — and touch up our disguised lodge-brother a bit? The learner must be of dauntless courage, athirst for

knowledge. But cautious too, of course. It's well to take precautions when one deals with emissaries."

He might with impunity seek further information from Herr Settembrini, for that gentleman could not reproach Naphta with any lack of discretion; indeed, he had never made any secret of his membership in the harmonious band of brothers. The *Rivista della Massoneria* lay open upon his table; Hans Castorp had simply never noticed it. Enlightened by Naphta, he led the conversation round to the subject of the "kingly art," as though Settembrini's connexion with it had never been a matter of doubt, and he met with very little reticence. True, there were points upon which the literary man was silent. When they were touched upon he closed his lips with ostentation, being obviously bound by those terroristic vows of which Naphta had spoken; this when Hans Castorp encroached on trade secrets, as it were, outward forms of the organization, and his own position within it. But otherwise he was almost too expansive; and held forth at length, giving the seeker after information a considerable picture of the extent of the society, which spread almost all over the world, with twenty thousand lodges and a hundred and fifty grand lodges, in round numbers, and had penetrated civilizations like Haiti and the Negro republic of Liberia. Also he had much to tell of the great names whose bearers had been Masons: Voltaire, Lafayette and Napoleon, Franklin and Washington, Mazzini and Garibaldi; among the living, the King of England, and besides him, a large group of people in whose hands lay the conduct of the nations of Europe, members of governments and parliaments.

Hans Castorp expressed respect, but no surprise. It was the same with the student corps, he said. The members of these held together in after life, and they looked after their people well, so that it was hard to get into any important official hierarchy if you had not been a corps-student. For that reason it was perhaps not so logical of Herr Settembrini to argue that the membership of those important personages in the society was flattering to it; since on the other hand it might be assumed that the occupation

of so many important posts by Freemasons gave evidence of the power of the society, which certainly mixed in politics, perhaps more than Herr Settembrini was willing to admit.

Settembrini smiled, fanning himself with the magazine, which he still held in his hand. Did Hans Castorp intend to put him a case? Had he in mind to betray him into incautious utterances upon the political character, the essentially political spirit of the lodge? " Useless *furberia*, Engineer. We admit that we are political, admit it openly, unreservedly. We care nothing for the odium that is bound up with the word in the eyes of certain fools — they are at home in your own country, Engineer, and almost nowhere else. The friend of humanity cannot recognize a distinction between what is political and what is not. There is nothing that is not political. Everything is politics."

" That's flat."

" I know there are people who think well to refer to the originally unpolitical nature of Masonic thought. But these people play with words, and set limits which have long since become imaginary and without significance. In the first place, the Spanish lodges, at least, have had a political coloration from the very first."

" I should imagine so."

" You can imagine very little, Engineer. Do not fancy that you are inclined to profound thought; the best you can do is to be receptive and to take to heart — I say this in your own interest, as well as in the interest of your country and of Europe — what I am about to impress upon you: namely, that in the second place, Masonic thought was never unpolitical, at any time — could not be. If it believed itself to be so, it was in error as to its own essential characteristics. What are we? Builders and under-builders on a building. The purpose of all is one, the good of the whole the fundamental tenet of the brotherhood. What is this good, what is this building? It is the true social structure, the perfecting of humanity, the new Jerusalem. But tell me which that is, political or non-political? The social prob-

lem, the problem of our common existence, is in itself politics, politics through and through, and nothing else than politics. Whoever devotes himself to the cause — and he does not deserve the name of man that would withhold himself from that devotion — belongs to politics, foreign and domestic; he understands that the art of the Freemason is the art of government —— "

" Art of —— "

" That Illuminist Freemasonry had the regent degree —— "

" That is fine, Herr Settembrini: art of government, degree of regent — I like all that very much. But tell me something: are you Christians, you Masons? "

" *Perchè?* "

" I beg your pardon, I will ask another question; I'll put it more simply and generally. Do you believe in God? "

" I will reply to you. But why do you ask? "

" I was not trying to draw you, just now. But there is a story in the Bible of the Pharisees testing our Lord with a Roman coin, and he tells them to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. It seemed to me this distinction is the distinction between the political and the non-political. If there is a God, then there is also this distinction. Do Freemasons believe in God? "

" I bound myself to answer. You are speaking of a unity which we seek to bring about, but which to-day, alas, does not exist. If it comes to exist — and I repeat that we labour with silent assiduity upon this great task — then indeed the religious creed of the Freemason will be unanimous, and it will be *'Écrasez l'infame!'* "

" Will that be obligatory? It would hardly be tolerant."

" The problem of tolerance, my dear Engineer, is rather too large for you to tackle. Do not forget that tolerance becomes crime, if extended to evil."

" God would be the evil? "

" Metaphysics is the evil. It is for no purpose but to put to sleep the energy which we should apply to the building of the

temple of society. An example is afforded by the action of the Grand Orient of France a generation ago. He struck the name of God out of his writings. We Italians followed him."

"How Catholic!"

"In what sense do you ——"

"I mean I find it enormously Catholic, to strike out God."

"What you wish to express is ——"

"Nothing worth listening to, Herr Settembrini. Don't pay too much attention to my prattle. It just struck me that atheism may be enormously Catholic, and as though one might strike out God merely the better to be Catholic."

Herr Settembrini allowed a pause to ensue; but it was clear that he only did so out of pedagogic deliberation. He answered, after a measured silence: "Engineer, I am far from wishing to wound or mortify you in your adhesion to Protestantism. We were speaking of tolerance; it is surely superfluous for me to emphasize that far from mere toleration, I feel for Protestantism, as the historical opponent of the enslavement of knowledge, the most profound admiration. The invention of printing and the Reformation are and remain the two outstanding services of central Europe to the cause of humanity. Without question. But after what you have just said I do not doubt you will understand me when I reply that after all it is only one side of the question, and there is another. Protestantism conceals elements — the very personality of your reformer concealed elements. — I am thinking of elements of quiescent beatitude, hypnotic abstraction, which are not European, but foreign to the laws of life that govern our busy continent. Look at him, this Luther! Observe the portraits we have, in early and later life. What sort of cranial formation is that, what cheek-bones, what a singular emplacement of the eye! My friend, that is Asia! I should be surprised, I should be greatly surprised, if there were not Wendish, Slavic, Sarmatic elements in play there. And if the mighty apparition of this man — for who would deny that it was mighty? — had not flung a fatal preponderance into one of the two scales which in your country hang so dangerously even, into

the scale of the East, so that the other even to-day is still outweighed and flies up in the air ——"

Herr Settembrini walked from the humanistic folding-desk in the little window, where he had been standing, up to the table, nearer his pupil, who was sitting on the cot against the wall, his elbows on his knees and his chin in his hands.

"*Caro!*" Herr Settembrini said. "*Caro amico!* There will be decisions to make, decisions of unspeakable importance for the happiness and the future of Europe; it will fall to your country to decide, in her soul the decision will be consummated. Placed as she is between East and West, she will have to choose, she will have to decide finally and consciously between the two spheres. You are young, you will have a share in this decision, it is your duty to influence it. And therefore let us thank the fates that brought you up here to this horrible region, thus giving me opportunity to work upon your plastic youth with my not unpractised, not wholly flagging eloquence, and make you feel the responsibility which — which your country has in the face of civilization ——"

Hans Castorp sat, his chin in his hand. He looked out of the mansard window, and in his simple blue eyes there was a certain obstinacy. He was silent.

"You are silent," Herr Settembrini said, moved. "You and your native land, you preserve a silence which seems to cover a reservation — and which gives one no hint of what goes on in your depths. You do not love the Word, or you have it not, or you are chary with it to unfriendliness. The articulate world does not know where it is with you. My friend, that is perilous. Speech is civilization itself. The word, even the most contradictious word, preserves contact — it is silence which isolates. The suspicion lies to hand that you will seek to break your silence with deeds. You will ask Cousin Giacomo" (Settembrini had taken to calling Joachim Giacomo, for convenience' sake) "to step out in front of your silence,

'And thrice he smites, and thrice his blows
Deal death, before him fly his foes. . . .'"

Hans Castorp began to laugh, and Herr Settembrini smiled too, satisfied for the moment with the effect of his plastic words.

"Good," he said. "Very good, let us laugh, you will always find me ready to do that. Laughter, says the classic, is a sunbeam of the soul. We have wandered from the point, we have taken up questions which, I admit, have much to do with the difficulties encountered by us in our preparatory efforts to establish a Masonic world-federation." Herr Settembrini went on to speak of the idea of this world-federation, which had originated in Hungary, the hoped-for realization of which was destined to consummate the world-power of Freemasonry. Casually he displayed letters from foreign potentates of the society: one from the very hand of the Swiss Grand Master, Brother Quartier la Tente, of the thirty-third degree; and discussed the proposal to make Esperanto the official language of the body. His zeal elevated him to the sphere of policy; he directed his gaze hither and yon, estimated the prospects of revolutionary thought in his own country, in Spain, in Portugal. He was in contact by letter, it appeared, with persons who were at the head of the Portuguese lodge, and there, without much doubt, things were ripening to a decisive event. Hans Castorp would think of him when, before very long, it came to an upset in that country. Hans Castorp promised to do so.

It should be remarked that these Masonic conferences between the pupil and the two mentors took place separated in time, before Joachim's return. The following conversation, however, occurred during his second stay up here, and in his presence, nine weeks after he arrived, at the beginning of October. Hans Castorp retained a clear memory of this gathering in the autumn sunshine, before the Kurhaus in the Platz, where they sat sipping cooling drinks; for it was just at that time he began to feel a secret concern about Joachim — though its ground was not one usually thought very important, being merely a sore throat and hoarseness, quite harmless afflictions, which yet appeared to Hans Castorp in a somewhat peculiar light — the same light, one might say, that he saw in the depths of Joachim's eyes.

Those eyes had always, we know, been large and mild, but today, precisely on this very day, had seemed to grow larger and deeper, with a musing, yes, we must even say an ominous expression, together with the above-mentioned light. It would have been false to say that Hans Castorp did not like the look of them; he did, only that it disquieted him. And, in short, one cannot, by their very nature, speak of these impressions otherwise than vaguely and confusedly. As for the talk — a controversy, of course, between Settembrini and Naphta — it was an affair of itself, only slightly connected with those earlier and private utterances on the subject of Freemasonry. Ferge and Wehsal were there, and the interest was general, although not all the parties were equal to the situation. Herr Ferge, for instance, was quite definitely not. But a dispute carried on as though it were a matter of life and death, yet with all the polished elegance of a full-dress debate — as were, indeed, all engagements between Settembrini and Naphta — such a dispute is in itself highly diverting to hear, even for those who understand but little of it or its bearing. Strangers sitting near them listened in amaze to the exchange of words and were chained to the spot by the passion and brilliance displayed.

All this took place, as we said, in front of the Kurhaus, after tea. The four guests from the Berghof had met Settembrini there, and by chance Naphta also. They sat together about a little metal table, with various drinks and soda, or anise and vermouth. Naphta, who regularly took his tea here, had ordered wine and cake, obviously a reminiscence from his student days. Joachim moistened his aching throat with a lemonade made of fresh lemons, very strong and sour; it had an astringent effect which soothed the ache. Settembrini was drinking sugar-and-water through a straw, with a gusto that made it the rarest of beverages.

He jested: "What do I hear, Engineer? What are these rumours that fly about? Your Beatrice is returning? Your guide through all the nine circles of Paradise? I must hope that you will not entirely scorn the friendly hand of your Virgil. Our

ecclesiastic here will tell you that the world of the *medio evo* is not complete when Franciscan mysticism is not counterbalanced by the opposite pole of Thomistic cognition."

They laughed over these erudite jests, and looked at Hans Castorp, who laughed back, raising his glass to his "Virgil." But it is unbelievable what endless academic strife arose in the next hour out of Herr Settembrini's high-sounding but harmless remark. Naphta, having been in a manner challenged, straightway girded up his loins, and fell foul of the Latin poet, whom Settembrini was known to admire to the point of idolatry, even placing him higher than Homer, while Naphta had more than once expressed contempt for him and for the whole of Latin poetry, and did not fail to seize this opportunity to do so again. It was a complaisant limitation of the great Dante, due to his period, that he took so seriously this mediocre versifier and in his poem assigned him so high a rôle — even though Herr Ludovico did ascribe rather too Freemasonly a meaning to it. But what was there to this courtly laureate and lickspittle of the Julian house, this urban *littérateur* and eulogist, who was without a spark of creative genius, whose soul, if he had one, was second-hand, and who was certainly no poet, but a Frenchman in an Augustean full-bottomed wig!

Herr Settembrini had no doubt that the speaker would find ways and means of reconciling his scorn of the golden age of Rome with his office as teacher of Latin. Yet he, Settembrini, could not avoid calling attention to the serious conflict in which such judgments involved Herr Naphta with his own favourite centuries, when Virgil was not only not despised, but his greatness was recognized in the most naïve way; namely, by making a seer and magician of him.

It was vain, Naphta responded, for Herr Settembrini to invoke the simplicity of those primitive times, the victorious element which preserved its creative vitality even while endowing that which it conquered with a demonic quality. But in truth, the Fathers of the early Church were never weary of warning the faithful against the lies of the old philosophers and poets, in

particular of cautioning them not to be corrupted by the voluptuous eloquence of Virgil; and to-day, at a time when again an age is declining to its fall, and we see the approaching dawn of another proletarian morn, the time is ripe to feel with them. Finally, in order to leave nothing unanswered, Herr Ludovico might be assured that he, the speaker, did his duty by the small civilian task which Herr Settembrini had been so kind as to mention, with all due *reservatio mentalis;* though there was indeed a certain irony in his conforming to the standards of a classic and rhetorical educational system, whose survival the most optimistic observer could not predicate for more than a few decades.

"You studied them," Settembrini cried out, "you studied them till you sweated, those old poets and philosophers; you have sought to make their priceless heritage your own, as you used the building-stones of their monuments to erect your churches. For well you knew that your proletarian soul could of its own strength bring no art form to birth; and you hoped to defeat antiquity with its own weapons. So it will ever be, history will repeat itself. Your crude immaturity must go to school to the power which you would like to persuade yourself and others to despise; for without discipline you could not endure in the sight of man, and there is but one kind, that which you call the bourgeois, but which is in reality the human." Herr Settembrini went on. A matter of decades? The end of the humanistic principles of education? Only politeness prevented him from a burst of laughter both unaffected and mocking. A Europe that knew how to preserve its immortal treasures would serenely pass over any proletarian apocalypse of which it here and there pleased people to dream and resume its ordered programme of the reign of classic reason.

It was, Naphta rejoined bitingly, just this ordered programme about which Herr Settembrini seemed not to be very well informed. That which he took for granted was precisely that which was being called in question: namely, whether the Mediterranean, classic, humanistic tradition was bound up with

humanity and so coexistent with it, or whether it was but the intellectual garb and appurtenance of a bourgeois liberal age, with which it would perish. History would decide this; he would recommend Herr Settembrini not to lull himself in the secure triumph of his Latin conservatism.

All his hearers, but with especial bitterness Herr Settembrini himself, listened to this brazen characterization on the part of little Naphta. He, Herr Settembrini, the avowed servant of progress, a conservative! He twisted violently his flowing moustaches, and seeking for a return blow left the enemy time for a further onslaught upon the classical ideal in education, the rhetorical and literary spirit which characterized the whole of the European educational system, and its splenetic partisanship of the formal and grammatical, which was nothing else than an accessory to the interests of bourgeois class supremacy, and had long been an object of ridicule to the people. They had no idea what an utter joke our doctors' degrees and the whole system fostered by our educational mandarins had become in the minds of the proletariat; as also the public school system, which was the instrument of the domination of the middle classes, maintained in the delusion that popular education is merely watered scholarship. The sort of training and education required by the people in their struggle against the crumbling bourgeois kingdom they had long known how to find elsewhere than in these governmental establishments for compulsory training; one day all the world would realize that our system, which had developed out of the cloister school of the Middle Ages, was a ridiculous bureaucracy and anachronism, that nobody in the world any longer owes his education to his schooling, and that a free and public instruction through lectures, exhibitions, cinematographs, and so forth was vastly to be preferred to any school course.

Herr Settembrini said that Naphta had served up to their audience a mixture of revolution and obscurantism, in which, however, the obscurantist element outweighed the other, to an unsavoury extent. Herr Settembrini was pleased to see his con-

cern for the enlightenment of the people, but his pleasure was marred by the fear that what really actuated Herr Naphta was an instinctive tendency to involve both people and world in analphabetic darkness.

Naphta smiled. " That bogy! " he said. Herr Settembrini believed himself to have uttered a word of terror, to have displayed the head of the gorgon, quite convinced that everybody would promptly pale at the sight. He, Naphta, regretted to disappoint his partner in the dialogue, but the fact was, the sight of the humanistic horror of illiteracy simply made him laugh. Verily, one must be a classical literary man, a *précieux,* a *seicentist,* a Marinist, a Jack-of-all-trades of the *estilo culto,* to attach such exaggerated educational value to knowing how to write, as to imagine that where that knowledge was lacking a night of the spirit must reign. Did Herr Settembrini remember that the greatest poet of the Middle Ages, Wolfram von Eschenbach, could neither read nor write? It had been thought blameworthy, in the Germany of that time, to send a boy to school unless he was to be a priest; and this popular-aristocratic scorn of the literary arts was always the sign of fundamental nobility of soul; the literary person, true son of humanism and bourgeoisiedom, could always, certainly, read and write — whereas the noble, the soldier, and the people never could, or barely — but he could do and understand nothing else in all the wide world, being nothing but a Latinistic windbag, who had power over language, but left life to people who were fit for it. Which was the reason why the literary person always conceived of politics as an empty bag of wind; that is, of rhetoric and " literature," which in political jargon were called radicalism and democracy — and so on, and so on.

But now Herr Settembrini sprang into the breach. His opponent, he cried, was rash to expose his preference for the intense barbarism of certain epochs, and to pour scorn upon a love of literary form — without which no human nature was possible or thinkable, never had been and never would be! Fundamental nobility? Only misanthropy could so characterize the absence

of letters, a rude and tongue-tied materialism. Rather you could only rightly so characterize a certain lordly luxuriance, the *generosità* which displayed itself in ascribing to form a human value independent of its content — the cult of speech as an art for art's sake, the inheritance bequeathed by the Græco-Roman culture, which the humanists, the *uomini letterati,* had restored, restored at least to the Romance nations, and which was the source of every later significant idealism, even political. "Yes, my dear sir! That which you would disparage as a divorce between literature and life is nothing but a higher unity in the diadem of the beautiful; I am under no apprehension as to the side on which high-hearted youth will choose to fight, in a struggle where the opposing camps are literature and barbarism."

Hans Castorp had been only half listening to the dialogue, being preoccupied by fundamental nobility of the soldierly representative then present — or rather by the strange new expression in his eyes. He started slightly as he felt himself challenged by Herr Settembrini's last words, and made such a face as he had the time the humanist would have solemnly constrained him to a choice between East and West: a face full of reserve and obstinacy. He said nothing. They forced everything to an issue, these two — as perhaps one must when one differed — and wrangled bitterly over extremes, whereas it seemed to him, Hans Castorp, as though somewhere between two intolerable positions, between bombastic humanism and analphabetic barbarism, must lie something which one might personally call the human. He did not express his thought, for fear of irritating one or other of them; but, wrapped in his reserve, listened to one goading the other on, each leading the other from hundredthly to thousandthly, and all because of Herr Settembrini's original little joke about Virgil.

The Italian would not give over; he brandished the word, he made it prevail. He threw himself into the fray as the defender of literary genius, celebrated the history of the written word, from the moment when man, yearning to give permanency to his knowledge or emotions, engraved word-symbols upon stone. He

spoke of the Egyptian god Thoth, identical with the thrice-renowned Hermes of Hellenism; who was honoured as the inventor of writing, protector of libraries, and inciter to all literary efforts. He bent the knee metaphorically before that Trismegistus, the humanistic Hermes, master of the palæstra, to whom humanity owed the great gift of the literary word and agonistic rhetoric — which incited Hans Castorp to the remark that this Egyptian person had apparently been a politician, playing in the grand style the same rôle as that Herr Brunetto Latini who had sharpened the wits of the Florentines, taught them the art of language and how to guide their State according to the rules of politics. Naphta put in that Herr Settembrini was slightly disingenuous: his picture of Thoth-Trismegistus had a good deal of the reality smoothed away. He had been, in fact, an ape, moon and soul deity, a peacock with a crescent moon on his head, and in his Hermes aspect, a god of death and of the dead, a soul-compeller and tutelary soul-guide, of whom late antiquity made an arch-enchanter, and the cabalistic Middle Ages the Father of hermetic alchemy.

Hans Castorp's brain reeled. Here was blue-mantled death masquerading as a humanistic orator; and when one sought to gaze at closer range upon this pedagogic and literary god, benevolent to man, one discovered a squatting ape-faced figure, with the sign of night and magic on its brow. He waved it away with one hand, which he laid over his eyes. But upon that darkness wherein he sought refuge from complete bewilderment, there broke the voice of Herr Settembrini, continuing to chant the praises of literature. All greatness, both contemplative and active, he said, had been bound up with it from all time; and mentioned Alexander, Cæsar, Napoleon, named the Prussian Frederick and other heroes, even Lasalle and Moltke. It disturbed him not a whit that Naphta referred him to China, where such a witless idolatry of the alphabet obtained as had never been the case in any other land, and where one might become a field-marshal if one could draw the forty thousand word-symbols of the language — a standard, one would think, directly after a

humanistic heart! — Ah, Naphta well knew — pitiable scoffer though he was! — that it was a matter not of drawing symbols but of literature as a human impulse, of its spirit, which was Spirit itself, the miraculous conjunction of analysis and form. This it was that awakened the understanding of all things human, that operated to weaken and dissolve silly prejudices and convictions, that brought about the civilizing, elevating, and betterment of the human race. While it developed extreme ethical sensitiveness and refinement, far from being fanatical, it preached honest doubt, fairness, tolerance. The purifying, healing influence of literature, the dissipating of passions by knowledge and the written word, literature as the path to understanding, forgiveness and love, the redeeming might of the word, the literary spirit as the noblest manifestation of the spirit of man, the writer as perfected type, as saint — in this high key was Herr Settembrini's apologetic pitched. But alas, his antagonist was not struck dumb — on the contrary, he straightway set about with malicious, brilliant criticism to undermine the humanist's panegyric. He declared himself to the party of conservation and of life, and struck out against the decadent spirit which hid itself behind all that seraphic cant. The marvellous conjunction to which Herr Settembrini referred, in a voice all quavering with emotion, was nothing but a deception and juggling, for the form which the literary spirit prided itself on uniting with the principle of examination and division was only an apparent, a lying form, no true, adequate, natural, living form. These so-called reformers of humanity did indeed take the words purification and sanctification in their mouths, but what they really meant and intended was the emasculation, the phlebotomy of life. Yes, their theory and moving spirit were in violation of life; and he who would destroy passion, that man desired nothing less than pure nothingness — pure, at least, in the sense that pure was the only adjective which could be applied to nothingness. It was just here that Herr Settembrini showed himself for that which he was: namely, the man of progress, liberalism, and middle-class revolution. For the progress was pure

nihilism, the liberal citizen was quite precisely the advocate of nothingness and the Devil; yes, he denied God, the conservatively and positively Absolute, by swearing to the devilish anti-Absolute. And yet with his deadly pacificism thought himself monstrously pious. But he was anything else than pious, he was a traitor to life, before whose stern inquisition and *Vehmgericht* he deserved to be put to the question — and so forth.

Thus did Naphta astutely go about to turn Herr Settembrini's pæan the wrong way and represent himself as the incarnation of the cherishing severity of love — so that it was again impossible to distinguish which side was in the right, where God stood and where the Devil, where death and where life. Our readers will believe us that his antagonist insisted on giving him tit for tat, paying in the newest-minted coin, receiving in his turn another just as good; thus the conversation proceeded, on the lines laid down. But Hans Castorp attended no longer. Joachim had remarked that he believed he had a feverish cold, and did not quite know what to do about it, as colds were not "*reçus*" up here. The duellists had paid him no heed, but Hans Castorp kept, as we have said, an eye on his cousin, and so got up, in the midst of a speech, relying on Ferge and Wehsal to display adequate thirst for further pedagogic disputation.

On the way home he and Joachim agreed that it was best to invoke the official channels in matters like colds and sore throats. In other words, they would ask the bathing-master to see the Oberin, in order that something might be done to relieve the sufferer. It was well done. That very evening, directly after dinner, Adriatica knocked at Joachim's door, Hans Castorp being present, and asked what were the wishes of the young officer.

"Sore throat? Hoarseness?" she repeated; "what sort of antics are these, young 'un?" and undertook to pierce him with her eye. It was not Joachim's fault that their glances failed to meet, hers swerved aside. Yet she would continue to try, though experience must have taught her it was not given her to succeed in the undertaking. With the help of a sort of metal shoehorn from her pocket, she looked at the patient's tonsils, Hans Ca-

storp standing by with the lamp. Rising on tiptoes to peer into Joachim's throat, she asked: "Tell me, young 'un, do you ever swallow the wrong way?"

What could he answer? For the moment, while she peered into his throat, nothing; but even after she was done, he was at a loss. Naturally, in the course of his life, when eating or drinking he had swallowed the wrong way; but everybody did the same, and surely that could not be what she meant. He asked why: he could not remember the last time.

It was no matter, she said. It had merely occurred to her. He had taken a cold, she added, to the astonishment of the cousins, for colds were in the ordinary way taboo. In any case, it would be necessary to have the Hofrat's laryngeal mirror for further examination of the throat. She left some formamint, and a bandage with a gutta-percha sheath, to be used for a moist compress during the night. Joachim availed himself of both, finding they gave relief. He continued to use them; but his hoarseness persisted, it even grew worse in the next few days, though the sore throat largely disappeared.

His fever proved imaginary — at least the thermometer gave no more than the usual result, that, namely, which together with the results of the Hofrat's examinations kept our ambitious Joachim here for his little after-cure, instead of letting him return to the colours. The October terminus had slipped by and no man named it, neither the Hofrat nor the cousins, between themselves. They let it pass, in silence, with downcast eyes. From the diagnosis which Behrens dictated at the monthly examinations to the psychically expert assistant sitting at his table, and from the results shown by the photographic plate, it was all too clear that though there had once been a departure, of which the best that could be said was that it had been decidedly risky, this time there was nothing for it but iron self-discipline, until such a day as entire immunity might be won, for the fulfilment of the oath and the service of the flat-land.

Such was the decree with which, one and all, they silently pretended to be in agreement. But the truth was, neither of the cous-

ins was sure the other believed it; if they did not meet each other's eyes, it was because of the doubt both pairs of eyes sought to hide, and because the eyes had met before. That, of course, often happened, after the colloquy on the subject of literature, during which Hans Castorp had first remarked the strange new light and ominous expression in the depths of his cousin's eyes. And happened once at table. Joachim suddenly choked violently, and could scarcely get his breath. While he gasped behind his serviette, and his neighbour, Frau Magnus, performed the time-honoured service of slapping him on the back, the cousins' eyes met, in a way more alarming to Hans Castorp than the incident itself, that being something that might happen to anyone. Then Joachim closed his eyes and left the table, his face covered with his serviette, to cough himself out in the garden.

Ten minutes later he came back, smiling, if rather pale, and with excuses on his lips for the disturbance. He went on again with his hearty meal, and no one thought afterwards even of wasting a word on so trifling an episode. But some days later, at second breakfast, the thing occurred again; this time there was no meeting of eyes, at least on the part of the cousins, for Hans Castorp bent over his plate and went on eating without seeming to notice. But after the meal they spoke of it, and Joachim freed his mind on the subject of that damned female who had put the thing in his head with her silly question and somehow or other set a spell on him. Yes, it was obviously a case of suggestion, Hans Castorp agreed, and as such rather amusing, despite its annoying side. And Joachim, having named it, seemed able to counteract the spell; he was careful at table, and did not choke any more frequently than persons not bewitched. Not until nine or ten days later did it occur again — when there was simply nothing to be said.

But he was summoned out of his order to Rhadamanthus. The Oberin had so arranged it, probably with good sense; since there was a laryngeal mirror at hand, it was well to make use of that clever little device for the relief of the obstinate hoarseness or

even total lack of voice from which he suffered for hours at a time, and the sore throat, which recurred whenever he omitted to keep his throat passages soft by various salivating medicaments. Not to mention, indeed, that though he choked as other people do, and no more frequently, this was only by dint of the very greatest care, which hindered him at his meals, and made him late in finishing.

The Hofrat, then, mirrored, reflected, peered deep into Joachim's throat, and when he had done, Joachim went straight to his cousin's balcony to give him the result. He said, half whispering, as it was the hour for the afternoon cure, that it had been bothersome, and tickled a good deal. Behrens had rambled on about an inflamed condition, and said the throat must be painted every day; they were to begin to-morrow, as the medicament had to be put up. An inflamed condition, then, and it was to be painted. Hans Castorp, his head full of far-reaching associations, having to do for instance with the lame concierge, and that lady who had gone about for a week holding her ear, and need not have troubled herself, would have liked to put more questions. But he refrained, inwardly resolving to see the Hofrat personally, and said to Joachim he was glad the trouble was being treated, and that the Hofrat had taken it personally in hand. He was top-hole in his line, he would soon put it right. Joachim nodded without looking at him, turned and went into his balcony.

What troubled our honour-loving Joachim? In these last days his eyes had grown so shy, so uncertain in their glance. Fräulein von Mylendonk's efforts had suffered shipwreck only the other day against his mild dark gaze; but now had she tried, she might even have succeeded. For Joachim avoided meeting people's eyes; and even when he met them, as he sometimes must notwithstanding, for his cousin looked at him a good deal, Hans Castorp was not greatly the wiser. He sat now in his balcony much cast down, and tempted to see the chief upon the spot, but refrained, for Joachim must have heard him get up; it was better to wait, and see Behrens later in the afternoon.

That proved impossible. It seemed he simply could not lay eyes on the Hofrat; either that evening, or in the course of the two following days. It was difficult to prevent Joachim from noticing; but that could not fully account for the fact that Rhadamanthus was not to be brought to bay. Hans Castorp sought and asked for him through the house; was sent here or there where he would be certain to find him, and found only that he had gone. Behrens was present at a meal, indeed, but sat far off Hans Castorp, at the " bad " Russian table, and disappeared before the sweet. Once or twice, seeing him stand in talk with Krokowski, with the Oberin, with a patient, on the stairs or in the passage, Hans Castorp thought he had him, and only needed to wait. But chancing to turn away his eyes a minute, he looked back to find him vanished.

On the fourth day he succeeded. From his balcony he saw his prey below, giving directions to the gardener; slipped forth of his covers and ran down. He saw the Hofrat's back, as he was paddling in the direction of his own house, set off at a smart pace after him, even took the liberty of calling, but the Hofrat paid no heed. At last, breathless, he caught up his quarry and brought him to a stand.

" What are you doing here? " demanded the Hofrat, and goggled his eyes. " Shall I get an extra-special copy of the house rules printed for you? Seems to me this is the rest period. Your curve and your x-ray don't justify you in playing the independent gentleman, so far as I know. I ought to set up a scarecrow to gobble up people who have the cheek to come down and walk about in the garden at this hour."

" Herr Hofrat, I absolutely must speak to you for a moment."

" I've been observing for some days that you thought you had. You've been laying traps for me, as though I were a female and the object of your passion. What do you want? "

" It is on account of my cousin, Herr Hofrat. Pardon me — he is coming to you to have his throat painted. — I feel sure the thing is all right — it is quite harmless, isn't it, if you will pardon my asking? "

" You are always for having everything harmless, Castorp — that is the nature of you. You rather like mixing in matters that are not harmless, but you treat them as though they were and think to find favour in the eyes of God and man. You're a bit of a hypocrite, Castorp, and a bit of a coward; your cousin puts it very euphemistically when he calls you a civilian."

" That may all be, Herr Hofrat. The weaknesses of my character are beyond question. But that is just the point — at the moment they are not in question: what I've been trying for three days to ask you is ——— "

" That I'll wrap up the dose in jelly for you — isn't that it? You want to badger me into abetting your damned hypocrisy, so that you can sleep in comfort, while other people have to wake and watch and grin and bear it."

" But, Herr Hofrat, why are you so hard on me? I actually want to ——— "

" Yes, yes, hardness isn't your line, I know. Your cousin's a different sort, quite another pair of shoes. He knows. *He knows* — and keeps quiet. Understand? He doesn't go about hanging on to people's coat-tails and asking them to help him pull the wool over his eyes! He knows what he did, and what he risked, and he is the kind to bite his teeth together on it. That's the kind of thing a man, that is a man, can do: unfortunately it isn't in the line of a fascinating biped like yourself. But I warn you, Castorp, if you are going to give way to your civilian feelings and set up a howl, I'll simply show you the door. What we need now is a *man*. You understand? "

Hans Castorp was silent. Nowadays he too turned mottled when he changed colour, being too copper-tinted to grow really pale. At last, with twitching lips, he said: " Thank you, Herr Hofrat. I understand now — at least, I feel sure you would not speak to me so — so solemnly if it weren't serious with Joachim. But I dislike scenes very much — you do me injustice there. If the thing requires judgment and discretion, I think I can promise you I shall not be wanting."

" You set great store by your cousin, Hans Castorp? " asked

the Hofrat, as suddenly he gripped the young man's hand, and looked at him with his blue, blood-veined, protruding eyes, under their white eyelashes.

"What is there to say, Herr Hofrat? A near relation, and — and my good friend and only companion up here" — Hans Castorp gulped and turned one foot about on its toes as he stood.

The Hofrat hastened to let go his hand.

"Well, then be as good to him as you can, these next six or eight weeks," he said. "Just turn yourself loose and give free rein to your native harmlessness. That will help him the most. I'll be here too, to help make things comfortable, and befitting the officer and gentleman he is."

"It's the larynx, isn't it?" Hans Castorp asked, inclining his head in answer.

"*Laryngea*," Behrens assented. "Breaking down fast. The mucous membrane of the trachea looks bad too. Maybe yelling commands in the service set up a *locus minoris resistentiæ* there. But we must always be ready for such little diversions. Not much hope, my lad; really none at all, I suppose. Of course, we'll try everything that's good and costs money."

"The mother," began Hans Castorp.

"Later on, later on. No hurry. Use your discretion, and see that she comes into the picture at the right time. And now get back where you belong. He will miss you — it can't be pleasant for him to feel himself discussed behind his back."

Daily Joachim went to be painted, in the fine autumn weather. In white flannel trousers and blue blazer, he would come back late from his treatment, neat and military; would enter the dining-room, make his little bow, courteous and composed, in excuse of his tardiness, and sit down to his meal, which was specially prepared, for he no longer ate the regular food, on account of the danger of choking; he received minces and broths. His table-mates grasped quickly the state of affairs. They returned his greetings with unusual warmth, and addressed him as Lieutenant. When he was not there they asked after him of Hans Castorp; and even people from the other

tables came up to inquire. Frau Stöhr wrung her hands, and exhausted herself in vulgar lamentations. But Hans Castorp replied only in monosyllables, admitted the seriousness of the affair, yet to a certain extent made light of it, in the honourable design not to betray his cousin untimely.

Daily they took their walks together, thrice covering the prescribed distance, to which the Hofrat had now strictly limited Joachim, in order to husband his strength. Hans Castorp walked at his cousin's left. They had been used to walk as chance had it, but now he held consistently to the left. They did not talk much; uttered the phrases proper to the daily routine, and little else. On the subject that lay between them there is nothing to say, especially between people of traditional reserve, who could scarcely bring themselves to utter each other's first names. Sometimes it did well up insistently in Hans Castorp's civilian breast, as though it must out. But it could not: the painful, rebellious feeling sank away again, and he was still.

With bowed head Joachim walked beside him. He gazed earthwards — as though looking at the earth. How strange! He walked so *comme il faut,* so much as he had always been; he greeted people with his wonted courtliness, he set store, as always, by his outward appearance and *bienséance* — and he belonged to the earth. Well, thither we all belong, soon or late. But so young; with such joyous goodwill to his chosen service — to belong to the earth so young, is bitter. Bitterer, harder to understand, for him who knew and walked beside him than for the devoted one himself, whose knowledge, even though he knew and kept silent, was academic in its nature, was in a way less his own concern than his companion's. It is a fact that a man's dying is more the survivors' affair than his own. Whether he realizes it or not, he illustrates the pertinence of the adage: So long as we are, death is not; and when death is present, we are not. In other words, between death and us there is no rapport; it is something with which we have nothing to do — and only incidentally the world and nature. And that is why all living creatures can contemplate it with composure, with indifference, un-

concern, with egoistic irresponsibility. Of this state of mind Hans Castorp observed much in his cousin, in these weeks; and comprehended that Joachim, knowing, yet did not know; that it was not hard for him to preserve a decorous silence on the subject, for the reason that his inward relation to it was, so to speak, merely theoretic. So far as it came into practical consideration with him, it was regulated by a healthy sense of the fitness of things, which made him as little likely to discuss it as he was to talk about other functional indecencies of which we are all aware, by which our life is conditioned, but on the subject of which we yet preserve *bienséance.*

So they walked and kept silence between them upon all such unseemly natural concerns. Even the complaints which at first Joachim had so frequently and loudly voiced at missing the manœuvres, and neglecting the service in general, he voiced no more. Yet why, despite all his unconscious bearing, did that sad, shrinking look creep back into his gentle eyes? And that flickering glance — over which the Frau Directress, had she tried, might now have triumphed? Was it because he saw how big-eyed and hollow-cheeked he was grown? — for so he was, in these few weeks, much more than during his whole stay down below, and his bronze skin turned from day to day more brown and leathery. As though circumstances which to Herr Albin were but an opportunity to enjoy the boundless advantages of shame, were to the young officer a source of chagrin and self-contempt. Before what, before whom, did his once frank and open glance seek to swerve aside? How strange is this shame of the living creature that slips away into a corner to die, convinced that he may not expect from outward nature any reverence or regard for his suffering and death! Convinced, and rightly: a troop of swallows on exultant wing will give no heed to a maimed comrade, nay, they will even peck him with their beaks. But the example is from the lower reaches of nature. Hans Castorp's heart indeed, his humanly pitying and loving heart, swelled in his breast to see this dark, instinctive shame rise in Joachim's eyes. He walked on his left side expressly;

and when there came a little rise to surmount, would help his cousin, who had grown by now unsteady on his feet; would put his arm across his shoulder; overcoming his shyness, would even leave it there a while, until Joachim shook it off pettishly and said: "Don't, it looks silly — as if we were drunk, coming along like that."

But there came a moment when Hans Castorp saw in a different light the sadness in Joachim's eyes. It was when the latter received the order to keep his bed, at the beginning of November. The snow lay deep. By then he found it too difficult to eat even the minces and porridge they prepared for him, as every second mouthful went the wrong way. The change to liquid nourishment was indicated, and Behrens sent him to bed, in order to conserve his strength. The evening before, the last evening he was about, Hans Castorp saw him talking to Marusja, Marusja of the ready laugh, the orange-scented handkerchief, the bosom fair to outward eye. After dinner, during the social half-hour, Hans Castorp came out of the music-room to look for his cousin, and saw him by the tiled stove, near Marusja's rocking-chair, which Joachim held tipped back with his left arm, so that she looked up in his face from a half-lying posture, with her round brown eyes, and he bent over her, talking softly and disjointedly. She smiled every now and then, and shrugged her shoulders, nervously, deprecatingly.

The onlooker hastened to withdraw; though he saw that he was not the only one to watch the little scene, unobserved or at least unheeded by Joachim. The sight shook Hans Castorp more than any sign of failing strength he had seen all these weeks in his cousin: Joachim in conversation, sunk in conversation, with Marusja, at whose table he had sat so long without exchanging a syllable with her, but in reason and honour kept his eyes cast down, and sternly refused to be aware of her person or existence, though he went all mottled whenever she was mentioned in his presence — "Ah, yes, he is a lost man," thought Hans Castorp, and sat down on a chair in the music-room, to give Joachim time for this one farewell indulgence.

From now on, Joachim took up the horizontal. Hans Castorp sitting in his excellent chair wrote to Louisa Ziemssen. To his earlier reports he added that Joachim had now taken to his bed; that he had said nothing, but the wish to have his mother by him could be read in his eyes, and Hofrat Behrens agreed that it would be well. He put it all with great delicacy. And Louisa Ziemssen, as was not surprising, took the earliest possible train and came to her son. Three days after the humanely worded letter went off she arrived, and Hans Castorp engaged a sleigh and fetched her from the station in a snow-storm. As the train drew in, he took care to compose his features, that the mother might not receive a shock, nor on the other hand be lulled by false hopes.

How often had such meetings taken place on this platform, how often this arrival in haste, this anguished searching of features as the traveller descended from the train! Frau Ziemssen gave the impression that she had run all the way from Hamburg on foot. Flushed of face, she drew Hans Castorp's hand between hers to her breast, and looking at him as though she feared to hear, put her hurried, almost shamefaced queries. He parried them by thanking her for having come so quickly, saying it was splendid to have her, and how delighted Joachim would be. Yes, he was in bed now; it was too bad, but had to be, on account of the liquid diet, which must naturally weaken him to some extent. If necessary, of course, there were other expedients — for instance, artificial nourishment. But she would see for herself.

She saw; and beside her, Hans Castorp saw too. Up to that moment he had not been fully aware of the changes the last weeks had made in Joachim — the young have not much eye for such things. But now he looked with the eyes of the newly returned mother, as though he had not seen Joachim for weeks; and realized clearly and distinctly, as doubtless she did too, and beyond a doubt Joachim himself clearest of all, that he was a *moribundus*. He took Frau Ziemssen's hand and held it — his own was as yellow and wasted as his face. And his ears, because

of the emaciation, stood out almost disfiguringly. Yet despite this blemish, the one affliction of his young days, and despite the austere expression illness set upon his features, their manly beauty seemed intensified — the lips, perhaps, beneath the small black moustache, looked a shade too full by contrast with the hollow cheek. Two lengthwise folds had graven themselves in the yellow surface of his brow; his eyes, deep in their bony cavities, were larger and more beautiful than ever, Hans Castorp never tired of looking at them. For all the distressed and wavering look was gone, now Joachim lay in bed; there was only that earlier light in their dark, quiet depths — yes, there was the " ominous " look as well. He did not smile, he took his mother's hand and whispered her a welcome. He had not even smiled on her entrance; and this immobility of his mien said all.

Louisa Ziemssen was a brave soul. She did not dissolve in grief at sight of her dear son. The almost invisible net that confined and kept in order her hair was symbolic of her composed and self-controlled bearing. Phlegmatic, energetic, as they all were on her native heath, she took in hand the care of Joachim, spurred on by his appearance to engage all her maternal powers in the struggle, and persuaded that if anything could save him, it must be her watchful and devoted care. Not to spare herself, but only from a sense of style, did she consent to call in a nurse. It was Sister Berta, Alfreda Schildknecht, who came with her little black bag. Frau Ziemssen's zeal left her little to do, by day or night, and she had plenty of time to stand in the corridor, with her eye-glass ribbon behind her ear, and keep an eye to all that went on. She was a prosaic soul, this Protestant sister. Once, when she was alone in the room with Hans Castorp and the patient, who was not asleep but lay on his back with open eyes, she actually made the remark: " Who would have dreamed I should ever come to tend the last illness of either of you? "

Hans Castorp, horrified, shook his fist at her, but she scarcely grasped his meaning; she was far from any thought of sparing

Joachim's feelings, and too matter-of-fact to dream that anyone, least of all the next of kin, could be in any doubt as to the character and issue of this illness. "There," she said, and held a handkerchief wet with cologne to Joachim's nose, "take a little comfort, Herr Leutnant, do!" And after all, she was right: there could be little sense, at this hour, in keeping up the pretence. It was more for the sake of the tonic effect that Frau Ziemssen still spoke to her son, in a brisk, encouraging voice, of his recovery. For two things were unmistakable: first, that Joachim was approaching death in full consciousness, and second, that he consented to his state, and was in harmony with himself. Only in the last week — the end of November — did cardiac weakness show itself. There were hours when he grew confused, no longer realized his state, and spoke of an early return to the colours, spoke even of the autumn manœuvres, which he imagined were still going on. Then it was Hofrat Behrens ceased to hold out any hope, and told the relatives the end was a matter of hours.

The condition is as regular as it is pathetic, this forgetful, credulous self-deception, that attacks even masculine spirits at the hour when the lethal process nears its culmination. As impersonal, as true to type, as independent of the individual consciousness as the temptation to slumber that overpowers the man benumbed by cold, or the walking in circles of one who has lost his way. Hans Castorp's grief and concern did not prevent him from objective observation of these phenomena, nor from making shrewd if baldly expressed remarks upon them in conversation with Naphta and Settembrini, when he reported to them on his cousin's condition. He even drew upon himself a rebuke from Settembrini, for saying he thought the current conception in error which would have it that a philosophical credulity and belief that all is for the best is the mark of a sound nature, as pessimism and cynicism are of morbidity. For if this were true, it would not be precisely the hopeless final stage that displayed an optimism so abnormally rosy as to make the preceding depression seem by comparison a crassly healthy

manifestation of life. He was glad at the same time to be able to tell his friends that though Rhadamanthus gave them no hope, yet the hopelessness was not of the most painful character, for he prophesied a gentle, painless end, despite Joachim's blooming youth.

"Idyllic — affair of the heart, my dear lady," Behrens said, and held Louisa Ziemssen's hand in his own two, the size of shovels, looking down at her with his goggling, watery, bloodshot eyes. "I'm tremendously glad it is taking such a gratifying course, and he doesn't need to go through with œdema of the glottis or any indignity of that sort, he will be spared a lot of messing about. The heart is giving out rapidly, lucky for him and for us; we can do our duty with camphor injections and the like, without much chance of drawing things out. He will sleep a good deal at the end, and his dreams will be pleasant, I think I can promise you that; even if he shouldn't go off in his sleep, still it will be a short crossing, he'll scarcely notice, you may rely upon it. It's so in the majority of cases, at bottom — I know what death is, I am an old retainer of his; and believe me, he's overrated. Almost nothing to him. Of course, all kinds of beastliness can happen beforehand — but it isn't fair to count those in, they are as living as life itself, and can just as well lead up to a cure. But about death — no one who came back from it could tell you anything, because we don't realize it. We come out of the dark and go into the dark again, and in between lie the experiences of our life. But the beginning and the end, birth and death, we do not experience; they have no subjective character, they fall entirely in the category of objective events, and that's that."

Which was the Hofrat's way of administering consolation. We may hope that the reasonable Frau Ziemssen drew comfort therefrom; his assurances, at least, were in a very large degree justified by the event. Joachim, in these days, slept many hours, out of weakness, and probably dreamed of the flat-land and the service and whatever else was pleasant to him to dream. When he roused, and they asked how he felt, he would answer a little

incoherently, yet always that he felt well and happy. This though he had scarcely any pulse, and at the end could no longer feel the hypodermic needle. His body was insensitive, you might have burned or pinched the flesh, he was past feeling.

Great physical changes had taken place since the mother's coming. Shaving had grown burdensome to him, for some eight or ten days it had not been done, and he had now a strong growth of beard, setting off with a black frame his waxen face and gentle eyes. It was the warrior's beard, the beard of the soldier in the field; they all found it manly and becoming. But because of this beard Joachim had suddenly grown from a stripling to a ripe man — though perhaps not because of it alone. He was living fast, his life whirred away like the mechanism of a watch; he passed at a gallop through stages not granted him in time to reach; and in the last four-and-twenty hours became a grey old man. The cardiac weakness caused a facial swelling that gave the effect of strain, and made upon Hans Castorp the impression that dying must at the very least be a great effort, though of course Joachim, thanks to various sensory adjustments and a merciful narcosis of the system, was not aware of it. The puffing of the features was mostly about the lips; the inside of the mouth also seemed dry or semi-paralysed, making Joachim mumble like an old man — which annoyed him excessively. If he could only, he said thickly, get rid of it he would be quite all right, but it was a cursed nuisance.

In what sense he meant the " quite all right " was not clear — in fact, he showed the typical tendency to ambiguousness, made more than one remark of doubtful or double sense, seemed to know and yet not to; once, when it was very evident that a wave of the oncoming dissolution broke over him, he shook his head and said self-pityingly that he felt very bad, he had never felt so bad before.

After that he became austere, forbidding, even gruff; would not listen to any soothing fictions or pretence, but stared before

him and made no reply. Louisa Ziemssen had sent for a young clergyman, who, to Hans Castorp's regret, did not appear in a starched ruff, but wore bands instead. After he had prayed with Joachim, the patient assumed an official tone and air, and uttered his wishes in the form of short commands.

At six o'clock in the afternoon he began making a strange continuous movement with his right hand, with the chain bangle on the wrist: passing it across the bed-cover, at about the hips, lifting it as he drew it back toward him, with a raking motion, as though he were gathering something in.

At seven o'clock he died; Alfreda Schildknecht was in the corridor, the mother and cousin were alone with him. He had sunk down in the bed, and curtly ordered them to prop him up. While Frau Ziemssen, with her arm about his shoulders, tried to do so, he said hurriedly that he must write out an application for an extension of his leave and hand it in at once; and even while he said this, the " short crossing " came to pass, as Hans Castorp, reverently watching in the light of the red-shaded table-lamp, quickly perceived. His gaze grew dim, the unconscious tension of the features relaxed, the strained and swollen look about the lips notably diminished; the beauty of early manhood visited once more our Joachim's quiet brow, and all was over.

Louisa Ziemssen turned sobbing away; it was Hans Castorp who bent over the moveless, breathless form, closed the eyes with the tip of his ring-finger, and laid the hands together on the coverlet. Then he too stood and wept, tears ran down his cheeks, like those that had smarted the skin of the English officer of marines: those clear drops flowing in such bitter abundance every hour of our day all over our world, till in sheer poetic justice we have named the earth we live in after them; that alkaline, salty gland-secretion, which is pressed from our system by the nervous stress of acute pain, whether physical or mental. It contained, as Hans Castorp knew, a certain amount of mucin and albumen as well.

The Hofrat came, summoned by Sister Berta. He had been

there a half-hour earlier, and given a camphor injection; had scarcely been absent for more than the moment of the "short crossing." "Ay," said he simply, "he has it behind him now," and lifted the stethoscope from Joachim's breast. And he pressed both their hands, nodding his head; standing with them awhile by the bed, and looking into Joachim's moveless visage, with the warrior beard. "Crazy young one," he said: jerking his head towards the recumbent form. "Crazy chap. Would force it, you know — of course, that's the way of the service down there, all force, all compulsion — he joined the service while he was febrile, he took a life-and-death chance. Field of honour, you know — slipped away from us, and now he's dead on the field. Honour was the death of him, and death — well, you might put it the other way round too. At any rate, he's gone — 'had the honour to take his leave.' A madman, a crazy chap." And he left, tall and stooped, his neck-bone very prominent.

It had been decided to take Joachim home; and House Berghof assumed the arrangements, doing all that was necessary or that could add to the dignity or stateliness of the occasion. Mother and cousin needed not to lift a finger. By next day Joachim lay in his silk dress-shirt, with flowers about him on the coverlet, looking, in the midst of all this white, more beautiful than immediately after death. Every trace of strain was gone from the features, they had composed themselves, growing cold, into a silent purity of form. Curling dark locks fell upon the yellowish brow, that seemed to be of some fine brittle stuff between wax and marble; through the crisp hair of the beard the lips showed full and curling. An antique helmet would have become this head — as many of the guests remarked, who came to take last leave of Joachim.

Frau Stöhr, as she looked, wept with abandon. "A hero, he was a hero," cried she, and demanded that the *Erotica* be played at his grave.

"Be quiet," hissed Settembrini, at her side. He and Naphta were with her in the room. Greatly moved, with both hands he

waved the onlookers toward the bed and summoned them to mourn with him. "*Un giovanotto tanto simpatico, tanto stimabile,*" said he repeatedly.

And Naphta, without looking at him, or relaxing his contained manner, apparently could not refrain from saying, low and bitingly: "I am glad to see that despite your enthusiasm for freedom and progress, you have some feeling for serious things."

Settembrini pocketed the affront. Perhaps he felt conscious, under the circumstances of the moment, of the superiority of Naphta's position over his own; may even have sought to balance this by the lively expression of his grief, especially when Leo Naphta further presumed on his advantage, while he had it, and sententiously added: "The mistake you literary men make is in thinking that only the spirit makes for virtue. It is nearer the truth to say that only where there is no spirit is there true virtue."

"Goodness," thought Hans Castorp, "but that was a Pythian remark! Made like that with the lips snapped together afterwards, it quite staggers one — for the moment, that is."

In the afternoon the metallic coffin arrived. The removal of Joachim to this stately receptacle, decorated with lions' heads and rings, was the sole affair of the man who came along with it, a black-clad functionary of the undertaking establishment which had the arrangements in hand. He wore a sort of short dress-coat, and the wedding-ring on his plebeian hand had almost grown into the flesh. One inclined to feel that he exhaled an odour of death from his garments — pure prejudice, of course, and groundless. This specialist let it be known that all his spiriting had to be done behind the scenes, and a proper and dress-parade appearance presented to the surviving relatives. Hans Castorp felt fairly suspicious of the fellow and all his works. He assented to Frau Ziemssen's withdrawal, but was not minded to be bowed from the scene himself. He stood by and lent a hand, grasping the figure under the shoulders and helping carry it over to the coffin, upon whose coverlet and tas-

selled cushions Joachim presently lay ensconced high and solemnly, among candelabra provided by the house.

On the next day but one appeared a phenomenon which determined Hans Castorp to take inward leave of that quiet form, to void the field and leave it to the professional guardian of the amenities: Joachim, whose expression had been so noble and serious, began now to smile in his warrior beard. Hans Castorp did not conceal from himself that this smile had in it the seeds of corruption; he knew in his heart that time was pressing. It was good that the coffin was now to be closed, the lid screwed on; that the hour for removal was at hand. Hans Castorp, laying aside traditional reserve, lightly touched with his lips the icy forehead of that which once was Joachim; and though conscious still of mistrustful sentiments toward the man behind the scenes, yet submissively followed Louisa Ziemssen from the room.

We let the curtain fall, for the last time but one. While it rustles down, let us take our stand in spirit with Hans Castorp on his lonely height, and gaze down with him upon a damp burial-ground in the flat-land; see the flash of a sword as it rises and falls, hear the word of command rapped out, and three salvoes, three fanatical salutes reverberating over Joachim Ziemssen's root-pierced grave.

CHAPTER VII

BY THE OCEAN OF TIME

CAN one tell — that is to say, narrate — time, time itself, as such, for its own sake? That would surely be an absurd undertaking. A story which read: "Time passed, it ran on, the time flowed onward" and so forth — no one in his senses could consider that a narrative. It would be as though one held a single note or chord for a whole hour, and called it music. For narration resembles music in this, that it *fills up* the time. It "fills it in" and "breaks it up," so that "there's something to it," "something going on" — to quote, with due and mournful piety, those casual phrases of our departed Joachim, all echo of which so long ago died away. So long ago, indeed, that we wonder if the reader is clear how long ago it was. For time is the medium of narration, as it is the medium of life. Both are inextricably bound up with it, as inextricably as are bodies in space. Similarly, time is the medium of music; music divides, measures, articulates time, and can shorten it, yet enhance its value, both at once. Thus music and narration are alike, in that they can only present themselves as a flowing, as a succession in time, as one thing after another; and both differ from the plastic arts, which are complete in the present, and unrelated to time save as all bodies are, whereas narration — like music — even if it should try to be completely present at any given moment, would need time to do it in.

So much is clear. But it is just as clear that we have also a difference to deal with. For the time element in music is single. Into a section of mortal time music pours itself, thereby inexpressibly enhancing and ennobling what it fills. But a narrative must have two kinds of time: first, its own, like music, actual time, conditioning its presentation and course; and second, the

time of its content, which is relative, so extremely relative that the imaginary time of the narrative can either coincide nearly or completely with the actual, or musical, time, or can be a world away. A piece of music called a " Five-minute Waltz " lasts five minutes, and this is its sole relation to the time element. But a narrative which concerned itself with the events of five minutes, might, by extraordinary conscientiousness in the telling, take up a thousand times five minutes, and even then seem very short, though long in relation to its imaginary time. On the other hand, the contentual time of a story can shrink its actual time out of all measure. We put it in this way on purpose, in order to suggest another element, an illusory, even, to speak plainly, a morbid element, which is quite definitely a factor in the situation. I am speaking of cases where the story practises a hermetical magic, a temporal distortion of perspective reminding one of certain abnormal and transcendental experiences in actual life. We have records of opium dreams in which the dreamer, during a brief narcotic sleep, had experiences stretching over a period of ten, thirty, sixty years, or even passing the extreme limit of man's temporal capacity for experience: dreams whose contentual time was enormously greater than their actual or musical time, and in which there obtained an incredible foreshortening of events; the images pressing one upon another with such rapidity that it was as though " something had been taken away, like the spring from a broken watch " from the brain of the sleeper. Such is the description of a hashish eater.

Thus, or in some such way as in these sinister dreams, can the narrative go to work with time; in some such way can time be dealt with in a tale. And if this be so, then it is clear that time, while the medium of the narrative, can also become its subject. Therefore, if it is too much to say that one can tell a tale *of* time, it is none the less true that a desire to tell a tale *about* time is not such an absurd idea as it just now seemed. We freely admit that, in bringing up the question as to whether the time can be narrated or not, we have done so only to confess that we had something like that in view in the present work. And if we touched

upon the further question, whether our readers were clear how much time had passed since the upright Joachim, dead in the interval, had introduced into the conversation the above-quoted phrases about music and time — remarks indicating a certain alchemistical heightening of his nature, which, in its goodness and simplicity, was, of its own unaided power, incapable of any such ideas — we should not have been dismayed to hear that they were not clear. We might even have been gratified, on the plain ground that a thorough-going sympathy with the experiences of our hero is precisely what we wish to arouse, and he, Hans Castorp, was himself not clear upon the point in question, no, nor had been for a very long time — a fact that has conditioned his romantic adventures up here, to an extent which has made of them, in more than one sense, a "time-romance."

How long Joachim had lived here with his cousin, up to the time of his fateful departure, or taken all in all; what had been the date of his going, how long he had been gone, when he had come back; how long Hans Castorp himself had been up here when his cousin returned and then bade time farewell; how long — dismissing Joachim from our calculations — Frau Chauchat had been absent; how long, since what date, she had been back again (for she did come back); how much mortal time Hans Castorp himself had spent in House Berghof by the time she returned; no one asked him all these questions, and he probably shrank from asking himself. If they had been put him, he would have tapped his forehead with the tips of his fingers, and most certainly not have known — a phenomenon as disquieting as his incapacity to answer Herr Settembrini, that long-ago first evening, when the latter had asked him his age.

All which may sound preposterous; yet there are conditions under which nothing could keep us from losing account of the passage of time, losing account even of our own age; lacking, as we do, any trace of an inner time-organ, and being absolutely incapable of fixing it even with an approach to accuracy by ourselves, without any outward fixed points as guides. There is a case of a party of miners, buried and shut off from every possi-

bility of knowing the passage of day or night, who told their rescuers that they estimated the time they had spent in darkness, flickering between hope and fear, to be some three days. It had actually been ten. Their high state of suspense might, one would think, have made the time seem longer to them than it actually was, whereas it shrank to less than a third of its objective length. It would appear, then, that under conditions of bewilderment man is likely to under- rather than over-estimate time.

No doubt Hans Castorp, were he wishful to do so, could without any great trouble have reckoned himself into certainty; just as the reader can, in case all this vagueness and involvedness are repugnant to his healthy sense. Perhaps our hero himself was not quite comfortable either; though he refused to give himself any trouble to wrestle clear of vagueness and involution and arrive at certainty of how much time had gone over his head since he came up here. His scruple was of the conscience — yet surely it is a want of conscientiousness most flagrant of all not to pay heed to the time!

We do not know whether we may count it in his favour that circumstances advantaged his lack of inclination, or perhaps we ought to say his disinclination. When Frau Chauchat came back — under circumstances very different from those Hans Castorp had imagined, but of that in its place — when she came back, it was the Advent season again, and the shortest day of the year; the beginning of winter, astronomically speaking, was at hand. Apart from arbitrary time-divisions, and with reference to the quantity of snow and cold, it had been winter for God knows how long, interrupted, as always all too briefly, by burning hot summer days, with a sky of an exaggerated depth of blueness, well-nigh shading into black; real summer days, such as one often had even in the winter, aside from the snow — and the snow one might also have in the summer! This confusion in the seasons, how often had Hans Castorp discussed it with the departed Joachim! It robbed the year of its articulation, made it tediously brief, or briefly tedious, as one chose to put it; and confirmed another of Joachim's disgusted utterances, to the

effect that there was no time up here to speak of, either long or short. The great confusion played havoc, moreover, with emotional conceptions, or states of consciousness like "still" and "again"; and this was one of the very most gruesome, bewildering, uncanny features of the case. Hans Castorp, on his first day up here, had discovered in himself a hankering to dabble in that uncanny, during the five mighty meals in the gaily stencilled dining-room; when a first faint giddiness, as yet quite blameless, had made itself felt.

Since then, however, the deception upon his senses and his mind had assumed much larger proportions. Time, however weakened the subjective perception of it has become, has objective reality in that it brings things to pass. It is a question for professional thinkers — Hans Castorp, in his youthful arrogance, had one time been led to consider it — whether the hermetically sealed conserve upon its shelf is outside of time. We know that time does its work, even upon Seven-Sleepers. A physician cites a case of a twelve-year-old-girl, who fell asleep and slept thirteen years; assuredly she did not remain thereby a twelve-year-old girl, but bloomed into ripe womanhood while she slept. How could it be otherwise? The dead man — is dead; he has closed his eyes on time. He has plenty of time, or personally speaking, he is timeless. Which does not prevent his hair and nails from growing, or, all in all — but no, we shall not repeat those free-and-easy expressions used once by Joachim, to which Hans Castorp, newly arrived from the flat-land, had taken exception. Hans Castorp's hair and nails grew too, grew rather fast. He sat very often in the barber's chair in the main street of the Dorf, wrapped in a white sheet, and the barber, chatting obsequiously the while, deftly performed upon the fringes of his hair, growing too long behind his ears. First time, then the barber, performed their office upon our hero. When he sat there, or when he stood at the door of his loggia and pared his nails and groomed them, with the accessories from his dainty velvet case, he would suddenly be overpowered by a mixture of terror and eager joy that made him fairly giddy. And this giddiness

was in both senses of the word: rendering our hero not only dazed and dizzy, but flighty and light-headed, incapable of distinguishing between "now" and "then," and prone to mingle these together in a timeless eternity.

As we have repeatedly said, we wish to make him out neither better nor worse than he was; accordingly we must report that he often tried to atone for his reprehensible indulgence in attacks of mysticism, by virtuously and painstakingly striving to counteract them. He would sit with his watch open in his hand, his thin gold watch with the engraved monogram on the lid, looking at the porcelain face with the double row of black and red Arabic figures running round it, the two fine and delicately curved gold hands moving in and out over it, and the little second-hand taking its busy ticking course round its own small circle. Hans Castorp, watching the second-hand, essayed to hold time by the tail, to cling to and prolong the passing moments. The little hand tripped on its way, unheeding the figures it reached, passed over, left behind, left far behind, approached, and came on to again. It had no feeling for time limits, divisions, or measurements of time. Should it not pause on the sixty, or give some small sign that this was the end of one thing and the beginning of the next? But the way it passed over the tiny intervening unmarked strokes showed that all the figures and divisions on its path were simply beneath it, that it moved on, and on. — Hans Castorp shoved his product of the Glashütte works back in his waistcoat pocket, and left time to take care of itself.

How make plain to the sober intelligence of the flat-land the changes that took place in the inner economy of our young adventurer? The dizzying problem of identities grew grander in its scale. If to-day's now — even with decent goodwill — was not easy to distinguish from yesterday's, the day before's or the day before that's, which were all as like each other as the same number of peas, was it not also capable of being confused with the now which had been in force a month or a year ago, was it not also likely to be mingled and rolled round in the course of

that other, to blend with it into the always? However, one might still differentiate between the ordinary states of consciousness which we attached to the words " still," " again," " next," there was always the temptation to extend the significance of such descriptive words as " to-morrow," " yesterday," by which " to-day " holds at bay " the past " and " the future." It would not be hard to imagine the existence of creatures, perhaps upon smaller planets than ours, practising a miniature time-economy, in whose brief span and brisk tripping gait of our second-hand would possess the tenacious spatial economy of our hand that marks the hours. And, contrariwise, one can conceive of a world so spacious that its time system too has a majestic stride, and the distinctions between " still," " in a little while," " yesterday," " to-morrow," are, in its economy, possessed of hugely extended significance. That, we say, would be not only conceivable, but, viewed in the spirit of a tolerant relativity, and in the light of an already-quoted proverb, might be considered legitimate, sound, even estimable. Yet what shall one say of a son of earth, and of our time to boot, for whom a day, a week, a month, a semester, ought to play such an important rôle, and bring so many changes, so much progress in its train, who one day falls into the vicious habit — or perhaps we should say, yields sometimes to the desire — to say " yesterday " when he means a year ago, and " next year " when he means to-morrow? Certainly we must deem him lost and undone, and the object of our just concern.

There is a state, in our human life, there are certain scenic surroundings — if one may use that adjective to describe the surroundings we have in mind — within which such a confusion and obliteration of distances in time and space is in a measure justified, and temporary submersion in them, say for the term of a holiday, not reprehensible. Hans Castorp, for his part, could never without the greatest longing think of a stroll along the ocean's edge. We know how he loved to have the snowy wastes remind him of his native landscape of broad ocean dunes; we hope the reader's recollections will bear us out

when we speak of the joys of that straying. You walk, and walk — never will you come home at the right time, for you are of time, and time is vanished. O ocean, far from thee we sit and spin our tale; we turn toward thee our thoughts, our love, loud and expressly we call on thee, that thou mayst be present in the tale we spin, as in secret thou ever wast and shalt be! — A singing solitude, spanned by a sky of palest grey; full of stinging damp that leaves a salty tang upon the lips. — We walk along the springing floor, strewn with seaweed and tiny mussel-shells. Our ears are wrapped about by the great mild, ample wind, that comes sweeping untrammelled blandly through space, and gently blunts our senses. We wander — wander — watching the tongues of foam lick upward toward our feet and sink back again. The surf is seething; wave after wave, with high, hollow sound, rears up, rebounds, and runs with a silken rustle out over the flat strand: here one, there one, and more beyond, on the bar. The dull, pervasive, sonorous roar closes our ears against all the sounds of the world. O deep content, O wilful bliss of sheer forgetfulness! Let us shut our eyes, safe in eternity! No — for there in the foaming grey-green waste that stretches with uncanny foreshortening to lose itself in the horizon, look, there is a sail. There? Where is there? How far, how near? You cannot tell. Dizzyingly it escapes your measurement. In order to know how far that ship is from the shore, you would need to know how much room it occupies, as a body in space. Is it large and far off, or is it small and near? Your eye grows dim with uncertainty, for in yourself you have no sense-organ to help you judge of time or space. — We walk, walk. How long, how far? Who knows? Nothing is changed by our pacing, there is the same as here, once on a time the same as now, or then; time is drowning in the measureless monotony of space, motion from point to point is no motion more, where uniformity rules; and where motion is no more motion, time is no longer time.

The schoolmen of the Middle Ages would have it that time is an illusion; that its flow in sequence and causality is only the result of a sensory device, and the real existence of things in an

abiding present. Was he walking by the sea, the philosopher to whom this thought first came, walking by the sea, with the faint bitterness of eternity upon his lips? We must repeat that, as for us, we have been speaking only of the lawful licence of a holiday, of fantasies born of leisure, of which the well-conducted mind wearies as quickly as a vigorous man does of lying in the warm sand. To call into question our human means and powers of perception, to question their validity, would be absurd, dishonourable, arbitrary, if it were done in any other spirit than to set bounds to reason, which she may not overstep without incurring the reproach of neglecting her own task. We can only be grateful to a man like Herr Settembrini, who with pedagogic dogmatism characterized metaphysics as the " evil principle," to the young man in whose fate we are interested, and whom he had once subtly called " life's delicate child." We shall best honour the memory of one departed, who was dear to us, if we say plainly that the meaning, the end and aim of the critical principle can and may be but one thing: the thought of duty, the law of life. Yes, law-giving wisdom, in marking off the limits of reason, planted precisely at those limits the banner of life, and proclaimed it man's soldierly duty to serve under that banner. May we set it down on the credit side of Hans Castorp's account, that he had been strengthened in his vicious time-economy, his baleful traffic with eternity, by seeing that all his cousin's zeal, called doggedness by a certain melancholy blusterer, had but the more surely brought him to a fatal end?

MYNHEER PEEPERKORN

Mynheer Peeperkorn, an elderly Dutchman, spent some time at House Berghof, that establishment which, in its prospectus, so correctly described itself as " international." Pieter Peeperkorn — such was his name, so he called himself, as for instance, " Pieter Peeperkorn will now take unto himself a Holland gin " — was a colonial Dutchman, a man from Java, a

coffee-planter. His slightly faded nationality is scarcely sufficient ground for introducing him at this late day into our story. God knows we have had racial mixtures aplenty in the famous cure conducted with such many-tongued efficiency by Herr Hofrat Behrens! There was the Egyptian princess who had given the Hofrat the extraordinary coffee-machine and sphinx cigarettes, a sensational person with cropped hair and beringed fingers yellow with nicotine, who went about — except at the main meal of the day, for which she made full Parisian toilet — in a sack coat and well-pressed trousers; and who scorned the world of men, to lay hot and heavy, though fitful siege to an insignificant little Roumanian Jewess called plain Frau Landauer, while Lawyer Paravant for her royal highness's *beaux yeux* neglected his mathematics and altogether played the fool for love. This princess, in addition to her own colourful personality, had among her little suite a Moorish eunuch, a weak and sickly man, who yet, despite his basic and constitutional lack — upon which Caroline Stöhr loved to dwell — clung to life more desperately than most, and was quite inconsolable over the conclusions Hofrat Behrens drew from the transparency they made of his dusky inside.

Mynheer Peeperkorn, then, compared with such phenomena, might seem well-nigh colourless. And it is true that this part of our story might, like an earlier chapter, bear the caption "A New-comer." But the reader need not fear that in him another occasion for pedagogic strife has arrived upon the scene. No, Mynheer Peeperkorn was not the man to be the bearer of logical confusion. He was quite a different man, as we shall see. Yet he brought sore dismay and perplexity upon the hero of our tale, as will shortly be very evident.

Mynheer Peeperkorn arrived at the Dorf station by the same evening train as Frau Chauchat. They drove up in the same sleigh to House Berghof, and supped together in the restaurant. The arrival, in short, was not only coincident but concurrent, and continued in that sense, Mynheer taking his place beside the returned wanderer at the "good" Russian table, opposite the

doctor's seat — the place Popoff had occupied, what time he performed his wild and equivocal antics. The companionship troubled our good Hans Castorp — that it should turn out like this had never entered his mind. The Hofrat, after his own fashion, had announced the day and hour of Clavdia's return. "Well, Castorp, old top," he said, "there's always a reward for faithful waiting. To-morrow the little puss will be slinking back — I've had a dispatch." But not a word that she might not come alone. Perhaps he did not know that she and Peeperkorn were travelling together; at least, he showed surprise when Hans Castorp, the day after, as much as took him to task.

"Don't know myself where she picked him up," he declared. "I take it they met on the return from the Pyrenees. Alas, poor Strephon! Tut, my lad, you'll have to put up with it, no use pulling a long face. They're thick as thieves, it seems, have even their luggage in common. The man's larded with money, from what I hear. Retired coffee-king, Malayan valet, plutocratic is no word for it. But he hasn't come up here for fun. A catarrhal condition due to alcoholism — and from what I can see he is threatened with tropical fever, malignant, intermittent, you know; protracted, obstinate. You'll have to be patient with him."

"Don't mention it," replied Hans Castorp, loftily. "And what about you?" he said to himself. "I wonder what your feelings are; you didn't come off scot-free either, or I miss my guess, you blue-in-the-face widower, with your oil-painting technique. Old dog in the manger! You needn't tell me: so far as Peeperkorn is concerned, I'm certain we're companions in misery." — "Quaint creature," he continued aloud, and shrugged. "An original, certainly. He's so lean — yet he's robust; that is the impression he makes, at least that's the impression I got at breakfast. Lean, and robust, those are the adjectives, I think, though they aren't commonly used together. He is certainly tall and broad, and likes to stand with his legs apart and his hands in his trouser pockets — which, I observe, are put in running up and down, not like yours and mine and most people's of our

class. And when he stands there and talks, in his guttural Dutch voice, there's something unmistakably robust about him. But he has a sparse whisker, you could almost count the hairs; and his eyes are very small and pale, hardly any colour to them at all. He keeps trying to open them wide, and has made a lot of wrinkles, regular corrugations, that turn up on the temples and run straight across his forehead, and his forehead is high and red, with long wisps of white hair. He wears a clerical waistcoat, but his tail-coat is check. These are the impressions I got this morning."

Behrens answered: " I see you've taken his number — you're right, too, for you will have to come to terms with his being here."

" Yes, I expect we shall," said Hans Castorp. We have left it to him to describe the unlooked-for guest, and he has not come badly off — we could scarcely add anything essential to the picture. He had a good view; as we know, he had in Clavdia's absence moved closer to the " good " Russian table; the one where he now sat stood parallel with hers, only rather farther away from the verandah door. Both he and Peeperkorn were on the inner and narrow side of their respective tables, and thus, in a way, neighbours, Hans Castorp being slightly in the Dutchman's rear, very advantageously placed to observe him, as also to look at the three-quarter view which Frau Chauchat's profile presented. We might round out Hans Castorp's description by a few notes: as, that the Dutchman's nose was large and fleshy, his mouth large too, and bare of moustaches, the lips of irregular shape, as though chapped. His hands were fairly broad, with long, pointed nails; he used them freely as he talked, and he talked almost continuously, though Hans Castorp failed to get his drift. Those adequate, compelling, cleanly attitudes of the hands — so varied, so full of subtle nuances — possessed a technique like that of an orchestral conductor. He would curve forefinger and thumb to a circle; extend the palm, that was so broad, with nails so pointed, to hush, to caution, to enjoin attention — and then, having by such means led up to some stu-

pendous utterance, produce an anticlimax by saying something his audience could not quite grasp. Yet this, perhaps, was less a disappointment than it was a conversion of expectancy into ecstatic amaze; for the speaking gesture made good what he did not say, and was of itself alone vastly satisfying and diverting. Sometimes, indeed, after leading up to his climax, he left it out altogether. He would lay his hand tenderly on the arm of the young Bulgarian scholar next him, or on Frau Chauchat's on the other side; then lift it obliquely for silence, create suspense for what he was about to say, wrinkling high his brows, so that the lines running upwards from the outer corners of his eyes were deepened like those on a mask; he would look down on the cloth before his neighbour's place, and from his thick, distorted lips words of the highest import seemed about to issue — then, after more pause, he would breathe an outward breath, give up the struggle, nod, as though to say "As you were," and return undelivered to his coffee, which was served to him of extra strength, in his own machine.

After the draught he would proceed thus, choking off with one hand the conversation, making a silence round him, as a conductor hushes the confused sounds of tuning instruments and collects his orchestra to begin a number; mastering at will any situation, for could anything resist that regal head, with its aureole of white hair and its pallid eyes, the great folds of the brows, the long whisker and shaven raw upper lip? They were silent, they looked at him and smiled, they waited, anticipatorily nodding. He spoke.

In rather a low voice he said: "Ladies and gentlemen. Very well. Very well indeed. Very. Settled. But will you keep in mind, and — not for one moment — not one moment — lose sight of the fact — but no more. On this point not another word. What is incumbent upon me to say is not so much — it is in the first place simply this: it is our duty — we lie under a solemn — an *inviolable* — No! No, ladies and gentlemen! It was not thus — it was not thus that I — how mistaken to imagine that I — quite right, ladies and gentlemen! *Set* — tled. Let us drop

the subject. I feel we understand each other, and now — to the point! "

He had said absolutely nothing. But look, manner, and gestures were so peremptory, perfervid, pregnant, that all, even Hans Castorp, were convinced they had heard something of high moment; or, if aware of the total lack of matter and sequence in the speech, certainly never missed it. We wonder how it might appear to a deaf person. Perhaps the impressiveness of what he saw would make him draw an altogether wrong conclusion as to what he might have heard but for his infirmity — and cause him to suffer accordingly. Such people incline to mistrust and bitterness. On the other hand, a young Chinaman at the other end of the table, who possessed too little of the language to understand what had been said, but had yet assiduously listened and looked, clapped his hands and called out: "*Très bien, très bien.*"

And Mynheer Peeperkorn came "to the point." He drew himself up, swelled his broad chest, buttoned the check frock-coat over the clerical waistcoat; the pose of his white head was regal. He beckoned to a "dining-room girl" — it was the dwarf — and though busily engaged, she at once obeyed his weighty summons, and stood, milk jug and coffee-pot in hand, by his chair. She too felt drawn to look at him with an ingratiating smile on her large, old face; she too was rapt by the pallid gaze beneath the deep-wrinkled brow; by the lifted hand, whose thumb and forefinger were joined in an O, while the other three with their lanceolate nails stood stiffly up.

"My child," said he, "very well. Very well indeed — very. You are small — what is that to me? On the contrary. I find it a positive good, I thank God, that you are as you are; I thank God you are so small and full of character. What I want of you is also small and full of character. But in the first place, what is your name? "

She said, smiling and stammering, that her name was Emerentia.

"Splendid," cried Peeperkorn, throwing himself back in his

chair and stretching out his arm toward her. He cried it in the tone of one who would say "Wonderful! Is not everything wonderful?" — "My child," he went on, with a perfectly serious face, almost sternly, "you surpass all my expectations. Emerentia! You utter it so modestly — yet, taken with your person, it holds out such boundless possibilities. Beautiful. Worth dwelling upon, communing with in the depths of one's — in order to — understand me, my child: as a term of endearment — the pet name. It might be Rentia. Though Emchen would equally warm and fortify the heart — in short, for the moment, I will abide by Emchen. Emchen, then, Emchen my child, attend. A little bread, my love. But hold! Let no misunderstanding come between us — for in your somewhat over life-size face I seem to read — bread, Renzchen, bread; yet not baker's bread, of which in this place we have enough and to spare, in all conceivable forms. Not corn that is baked, my angel, but corn that is burnt — in other words, distilled. Bread of God, bread of sunshine, little pet name; bread for the laving of man's weary spirit. But I still have misgivings — whether the sense of this word — I would even consider substituting for it another, the beautiful word cordial — if here we did not encounter a new danger, that it might be understood in the ordinary thoughtless sense —— No more, Rentia. Settled. Set — tled, and out of the question. Rather would I, in consideration of the debt of honour I acknowledge, right cordially to rejoice your characteristic smallness — a gin, love, and haste thee. A Schiedamer, Emerentia. Bring me one hither."

"A geneva, sir," repeated the dwarf, and spun three times round on herself, seeking a place for her jugs, which she finally deposited on Hans Castorp's table, quite near him, obviously not wishing to burden Herr Peeperkorn with the same. She put wings to her feet, and he soon received his desire. The little glass was so full that the "bread "overflowed and bedewed the plate. He took the grain-distillation between thumb and middle finger, and held it toward the light. "Pieter Peeperkorn," he declared, "will now take unto himself a glass of Hollands." He

appeared to chew the liquid somewhat, then swallowed it down; "And now," he said, "I look on you all with new eyes." He lifted Frau Chauchat's hand from the cloth, carried it to his lips and laid it back, letting his own rest for some while upon it.

An odd man, and of great personal weight, though incoherent. The population of the Berghof were enthusiastic over him. It was reported that he had only lately retired from his colonial interests and transferred them to the continent. He was said to have a magnificent house at The Hague, and another at Scheveningen. Frau Stöhr called him a money magnet (the unhappy woman meant magnate) and indicated the string of pearls Frau Chauchat had worn in the evening since her return to the Berghof. These pearls, Frau Stöhr considered, were scarcely a token of affection from the trans-Caucasian husband; more likely they came out of the common travelling-trunk. She winked and jerked her head in the direction of Hans Castorp, whose discomfiture she parodied with her mouth drawn down — no, illness and affliction had had no power to refine Caroline Stöhr; her jeers over the young man's disappointment positively went beyond bounds. He preserved his composure, and corrected her blunders, not unadroitly. It was magnate, not magnet she had meant to say, he told her. Money-magnate. But magnet was not so bad after all — certainly Herr Peeperkorn had a good deal that was attractive about him. The schoolmistress, Fräulein Engelhart, with a wry smile, flushing dully, but not looking at him as she spoke, asked how he liked the new guest. He replied, quite calmly, that he found Mynheer Peeperkorn a "blurred personality"; a personality, that is, undoubtedly, though blurred. The precision of the characterization showed objectivity and poise; it dislodged the schoolmistress from her position. Ferdinand Wehsal, too, made oblique reference to the unexpected circumstances of Frau Chauchat's return; and got from Hans Castorp proof that a look may be every whit as telling and unequivocal as the articulate word. "You paltry wretch," said the stare with which Hans Castorp measured the Mannheimer — said it without the shadow of a

doubt of its meaning. Wehsal understood that look, and pocketed it up; even nodded and showed his bad teeth; but from that time forward he ceased to carry Hans Castorp's overcoat, when they went their walks with Naphta, Settembrini, and Ferge.

But dear me, Hans Castorp could carry his own coat, couldn't he — and much preferred to; he had only let the poor creature take it now and then out of sheer good feeling. However, there was no doubt everybody in the circle knew that Hans Castorp was hard hit by the wholly unforeseen circumstance, which frustrated all the hopes he had cherished against the return of his carnival partner. It would be putting it even better to say that she had rendered nugatory all his hopes; that, precisely, was the mortifying fact.

His designs had been of the most discreet and delicate, he had meant nothing clumsy or abrupt. He would not even fetch her from the station — what a mercy, indeed, he had not thought of doing so! Uncertain whether a woman — upon whom illness had conferred such a degree of freedom — uncertain whether she would even admit the fantastic adventures of a dream dreamed on carnival night, in a foreign tongue to boot! Whether she would even wish in the first instance to be reminded of them. No, there would be no exigence, no clumsy pressing of claims. Admitted that his relations with the slant-eyed sufferer went beyond the limits prescribed by the traditions of the Occident; the uttermost formality of civilization, even for the moment apparent forgetfulness — was indicated as the suitable procedure. A respectful greeting from table to table — only that, for the time, no more. A courtly approach as occasion indicated, an easy inquiry after the health of the traveller. The actual meeting would follow in good time, as a reward to his chivalrous reserve.

All this fine feeling, now, had become null and void — Hans Castorp's conduct being deprived of choice, and therewith of merit. The presence of Mynheer Peeperkorn effectively disposed of any tactics save utter aloofness. On the evening of the arrival, Hans Castorp had seen from his loge the sleigh come up the

winding drive. On the box next the coachman sat the Malayan valet, a yellow little man with a fur collar to his overcoat, and a bowler hat. At the back, his hat over his brows, sat the stranger, beside Clavdia. That night Hans Castorp got little sleep. Next morning he heard for the asking the name of the mysterious new arrival; heard likewise that the two travellers occupied neighbouring suites on the first floor. He was early at breakfast, and sat in his place erect but pale, awaiting the slamming of the glass door. It did not come. Clavdia's entrance was noiseless; for Mynheer Peeperkorn closed the door behind her — tall and broad, his white hair flaring above his lofty brow, he followed the familiar gliding tread of his companion, as with head stuck out before her she slipped to her chair. Yes, she was unchanged. Regardless of his programme, Hans Castorp devoured her, with his sleep-weary eyes. There was the red-blond hair, no more elaborately dressed than of yore, wound in the same simple braid about her head; there were the "prairie-wolf's eyes," the rounding neck, the lips that seemed fuller than they actually were, thanks to the prominent cheek-bones, which gave the cheeks that exquisite flat or slightly concave look. — Clavdia! he thought, and thrilled. He fixed his eyes on the unexpected guest; not without a toss of the head for the splendid masklike impression the person made; not without summoning a sneer at pretensions which, however justified by present possession, were invalidated by the past — by certain very definite events in the past — for instance in the field of amateur portraiture. Hans Castorp knew, for had not those events visited himself with justifiable pangs? — Even her way of turning, before she sat down, to present herself, as it were, to the room, she had as of yore. Mynheer Peeperkorn assisted at the little ceremony, standing behind her while it took place, and then seating himself at Clavdia's side.

As for that courtly salute from table to table — nothing came of it. Clavdia's eyes, when she presented herself, had passed over Hans Castorp's person and his whole vicinity, and rested upon the far corner of the room. At the next meal it was the

same. And the more meals passed without any response to his gaze than this blank and indifferent passing-over, the more impracticable became the project of the courtly salute. After supper the two travelling-companions sat in the small salon, on the sofa together, surrounded by their table-mates; and Peeperkorn, his magnificent visage flaming against the flashing white of hair and beard, drank out the bottle of red wine he had ordered at table. At each of the main meals he drank one, or two, or two and a half bottles, in addition to the " bread " which he took even at early breakfast. Obviously the system of this kingly man stood in more than common need of moistening. He took in fluid likewise in the form of extra-strong coffee, many times a day, drinking it out of a large cup, even after dinner — or rather, he drank it during dinner, along with the wine. Wine and coffee, Hans Castorp heard him say, were both good for fever — quite aside from their cordial and refreshing properties — very good against the intermittent tropical fever which had kept him in bed for several hours the second day after he arrived. The Hofrat called it quartan fever: it took the Dutchman about every fourth day, first with a chill, then with a fever, then with a mighty sweat. He was said to have also an inflamed spleen, from the same cause.

VINGT ET UN

A LITTLE time passed, some three or four weeks — this on our own reckoning, since on Hans Castorp's we cannot depend. They brought no great change. On our hero's part they witnessed an abiding scorn of the unforeseen circumstances which kept him in undeserved exile, of, in particular, that circumstance which called itself Pieter Peeperkorn, when it took unto itself a glass of gin — the disturbing presence of that kingly, incoherent man, which upset Hans Castorp far more than had the presence of the " organ-grinder " in the old days. His brows took on two querulous vertical wrinkles, and five times daily he contracted them as he sat and looked at the returned travel-

ler — glad despite himself to be able to look at her — and at the high-and-mighty presence sitting there all unaware what a poor light past events shed on his present pretensions.

One evening the social hour happened to be livelier than usual — which it might be at any time without especial cause. A Hungarian student played spirited gipsy waltzes on his fiddle; and Hofrat Behrens, who chanced to be present for a quarter-hour with Dr. Krokowski, got somebody to play the melody of the "Pilgrims' Chorus" on the bass notes of the piano, while he himself operated in a skipping movement with a brush over the treble, and parodied the violin counterpoint. Everybody laughed; and the Hofrat, nodding benevolent approval of his own sprightly performance, withdrew amid applause. The gaiety prolonged itself, there was more music, people sat down with drinks beside them to dominoes and bridge, trifled with the optical instruments, or stood in groups talking. Even the Russian circle mingled with the others in hall and music-room. Mynheer Peeperkorn was to be seen among them — or rather, he could not but be seen, wherever he was, his kingly head towering high above any scene, and dwarfing it by the sheer weight and majesty of his person. Those who stood about him, drawn first by the reports of the man's wealth, soon hung absorbed upon his personality. Forgetful of all else, they stood laughing and nodding, spellbound by the pallid eye, by the brow's mighty folds, by the compulsion of the gestures his long-nailed hands performed. And never, for one moment, were they conscious of any lack in his incoherent, rhapsodic, literally futile remarks.

If we look about for our friend Hans Castorp, we shall find him in the reading- and writing-room, where once (but that "once" is vague, not the teller nor the reader of this story, nor yet its hero, being any longer clear upon the degree of its "once-ness") — where once he had received certain very important communications touching the history of human progress. It was quiet here — only two or three other persons shared his retreat. At one of the double tables, under the electric light,

a man was writing; and a lady with two pairs of glasses on her nose sat by the bookshelves and turned over the leaves of an illustrated magazine. Hans Castorp sat near the open door to the music-room, with his back to the portières, on a chair that happened to be standing there, a plush-covered chair in Renaissance style, with a high straight back, and no arms. He held a newspaper as though to read it, but instead was listening with his head on one side to the snatches of music and talk from the next room. His brows were dark, his thoughts seemed not on harmonies bent, but rather on the thorny path of his present disillusionment. Bitter, bitter was the weird of our young man, who had borne out the long waiting only to be gulled at the end. Indeed he seemed not far from a sudden determination to fling his paper upon the chair he sat in, to escape by the hall door and exchange the empty gaieties of the salon for the frosty solitude of his balcony, and the society of his Maria.

" And your cousin, Monsieur? " a voice suddenly asked above and behind his shoulder. It was a voice enchanting to his ear; it seemed his senses had been expressly contrived to perceive its sweet-and-bitter huskiness as the very height and summit of earthly harmonies; it was the voice that once had said to him: " Certainly. But be careful not to break it " — a compelling, fateful voice. And if he heard aright, it had asked him about Joachim.

Slowly he let his newspaper fall, and turned his face up a little, so that the crown of his head came against the straight back of his chair. He even closed his eyes, but quickly opened them, and gazed somewhere into space — the expression on the poor wight's face was well-nigh that of a sleep-walker, or clairvoyant. He wished she might ask again, but she did not, he was not even sure she still stood behind him, when, after all that pause, so tardily and with scarce audible voice he answered: " He is dead. He went down below to the service, and he died."

He realized that this " dead " was the first word to fall between them; likewise, simultaneously, that she was not sure of

expressing herself in his tongue, and chose short and easy phrases to condole in. Still standing behind and above him, she said: " Oh, woe, alas! That is too bad! Quite dead and buried? Since when? "

" Some time ago. His mother came and took him back with her. He had grown a beard, a soldier's beard. They fired three salvoes over his grave."

" He deserved them. He was a very good young man. Far better than most other people — than some others one knows."

" Yes, he was good and brave. Rhadamanthus always talked about his doggedness. But his body would have it otherwise. *Rebellio carnis*, the Jesuits call it. He always set store by his body — in the highest sense. However, his body thought otherwise, and snapped its fingers at doggedness. But it is more moral to lose your life than to save it."

" Monsieur is still the philosophizing *fainéant*, I see. But Rhadamanthus? Who is that? "

" Behrens. That is Settembrini's name for him."

" Ah, Settembrini. Him I know. That Italian who — whom I did not like. He was not *hu* — man. He had — arrogance." The voice dwelt on the word human — dreamily, fanatically; and accented arrogance on the final syllable. " He is no longer here? And I am so stupid, I do not know what is Rhadamanthus."

" A humanistic allusion. Settembrini has moved away. We've philosophized a lot of late, he and I and Naphta."

" Who is Naphta? "

" His adversary."

" If he is that, then I would gladly make his acquaintance. — Did I not tell you your cousin would die if he went down to be a soldier? "

And Hans Castorp answered as he had vowed and dreamed: " *Tu l'as su*," he said.

" What are you thinking of? " she asked him.

There was a long pause. He did not retract, he waited, with the crown of his head pressed against the chair-back, and his

gaze half tranced, to hear her voice again; and again he was not sure she was still there, again he was afraid the broken music might have drowned her departing footsteps. At last it came again: "And Monsieur did not go down to his cousin's funeral?"

He replied: "No, I bade him adieu up here, before they shut him away, when he had begun to smile in his beard. His brow was cold — *tu sais comme les fronts des morts sont froids?*"

"Again! What a way is that to address a lady whom one hardly knows!"

"Must I speak not humanly, but humanistically?"

"*Quelle blague!* You were here all the time?"

"Yes. I waited."

"Waited — for what?"

"For thee!"

A laugh came from above him, a word that sounded like "Madman!" — "For me? How absurd it is — *ils ne t'auraient pas laissé partir.*"

"Oh, yes, Behrens would have, once — he was furious. But it would have been folly. I have not only the old scars that come from my school-days, but the fresh places that give me my fever."

"Still fever?"

"Yes, still, a little — or nearly always. It is intermittent. But not an intermittent fever."

"*Des allusions?*"

He was silent. He still gazed somnambulantly, but his brows were gathered. After a while he asked: "*Et toi — ou as-tu été?*"

A hand struck the back of the chair. "*Toujours ce tutoyer! Mais c'est un sauvage!* — Where I have been? All over. In Moscow" — the voice pronounced it Muoscow — "in Baku — in some German baths, in Spain."

"Oh, in Spain. Did you like it?"

"So-so. The travelling is bad. The people are half Moorish. Castile is bare and stark. The Kremlin is finer than that castle

or monastery, or whatever it is, at the foot of the mountains ——"

"Yes, the Escurial."

"Yes, Philip's castle. An inhuman place. I preferred the folk-dancing in Catalonia, the *sardana* to the bagpipes. *Moi, j'ai dansé, aussi moi!* they take each other's hands and dance in a ring — the whole square is full of dancing people. *C'est charmant.* That is *hu* — man. I bought a little blue cap, such as all the men and boys of the people wear down there, almost like a fez — the *boina.* I shall wear it in the rest-cure, and other places, perhaps. Monsieur shall judge if it becomes me."

"What monsieur?"

"Sitting here in this chair."

"Not Mynheer Peeperkorn?"

"He has already pronounced judgment — he says I look charming in it."

"He said that — all of it? Did he really finish the sentence, so it could be understood?"

"Ah! It seems Monsieur is out of temper? Monsieur would be spiteful, cutting? He would laugh at people who are much greater and better, and — more *hu* — man than himself and his — his *ami bavard de la Méditerranée, son maître et grand parleur* — put together. But I cannot listen ——"

"Have you my x-ray portrait?" he interrupted, crest-fallen.

She laughed. "I must look it out."

"I carry yours here. And on my bedside table I have a little easel ——"

He did not finish. Before him stood Peeperkorn. He had searched for his travelling-companion, entered through the portières and stood in front of Hans Castorp's chair, behind which he saw her talking; stood like a tower, so close to Hans Castorp as to rouse the latter from his trance, and make him realize that it was in place to get up and be mannerly. But they were so close he had to slide sidewise from his seat, and then the three stood in a triangle, the centre of which was the chair.

Frau Chauchat complied with the requirements of the civil-

ized West, by presenting the gentlemen to each other, Hans Castorp to Peeperkorn as "an acquaintance of a former stay." Superfluous to account for Herr Peeperkorn. She gave his name, and the Dutchman bent a look upon the young man, out of his colourless eyes, beneath the astonishing arabesque of wrinkles that made his face so like an old idol's; gave him a look, and put out his hand, which was freckled on the back, and would have looked like a sea-captain's, Hans Castorp thought, but for the lanceolate finger-nails. For the first time, he stood under the immediate influence of Peeperkorn's impressive personality (personality was the word that always occurred to one in reference to this man, one knew straightway that this was a personality; and the more one saw of him the more one was convinced that a personality must look not otherwise than as he did) and his unstable youth felt the weight of this broad-shouldered, red-faced man in the sixties, with his aureole of white hair, his cracked lips and the chin-whisker that strayed long and scanty over the clerical waistcoat. Peeperkorn's manner was courtesy itself.

"My dear sir," he said, "with the greatest of pleasure. Don't mention it. I am entirely your man. In making your acquaintance, I distinctly feel — as a young man, you inspire me with confidence. I like you. I — don't mention it. Settled, sir, settled. You suit me."

What could Hans Castorp do? Peeperkorn's gestures were conclusive, peremptory. He liked Hans Castorp. It was "settled." And his satisfaction gave Peeperkorn an idea, which he indicated by means of speaking gesture. His fair companion, coming to the rescue, elaborated and made it vocal.

"My child," he said. "Very well. Very well indeed. Very. But how would it be ——? Pray understand me. Our life here is but brief. Our power to do it justice is but —— These are facts, my child. Laws. In — ex — orable. In short, my child, in short and in brief ——" He paused, in an impressive attitude, which suggested that he would defer to another's judgment but dis-

claim responsibility if, despite his warning, an error were committed.

Frau Chauchat was obviously skilled in interpreting his half-uttered wishes. She said: " Why not? We might remain down a little longer, make a party, perhaps, and drink a bottle of wine together." She turned to Hans Castorp. " Make haste! Why are you waiting? We must have company, we three are not enough. Who is still in the salon? Ask anyone who is there, fetch some of your friends down from their balconies. We will ask Dr. Ting-fu from our table."

Peeperkorn rubbed his hands.

" Very good," he said. " Absolutely. Capital. Do as you are bid, young man, make haste! Let us make a little company, play, and eat and drink. Let us feel that — settled, young man. Absolutely."

Hans Castorp took the lift to the second storey. He knocked at Ferge's door, who in his turn fetched Wehsal and Herr Albin from their chairs in the main rest-hall below. Lawyer Paravant and the Magnus couple were still in the hall, Frau Stöhr and the Kleefeld in the salon. A large table was set up under the centre chandelier, chairs and serving-tables put about. Mynheer courteously greeted each guest as he appeared, with a glance of the pallid eyes and a lifting of the masklike brows. They sat down, twelve together, Hans Castorp between his kingly host and Clavdia Chauchat. Cards and counters were produced, they decided on some rounds of *vingt et un*. Peeperkorn summoned the dwarf and in his most impressive manner ordered wine — white Chablis of '06, three bottles for a start — and dessert, whatever *pâtisseries* and dried fruit were to be had. He rubbed his hands in high glee as the good things came in, and communicated his sentiments in broken phrases which were none the less entirely successful, at least in the direction of establishing his " personality." He laid both hands on his neighbour's arm, then raised his long forefinger with the pointed nail, and claimed and received the admiration of the table for the splendid golden colour of the wine in the rummers, for the sugar

that sweated from the Malaga grapes, for a certain sort of little salt and poppy-seed pretzel. These, he declared, were divine, and with an imperious gesture nipped in the bud any possible protest against the strength of his adjective. He had taken charge of the bank at first, but soon turned it over to Herr Albin, and was understood to say that the charge of it hindered his unfettered enjoyment.

The gambling was to him quite evidently a minor consideration. The stakes were very low, a mere trifle in his view, though the bidding, at his suggestion, began at fifty *rappen*, a considerable sum to most of those present. Lawyer Paravant and Frau Stöhr went white and red by turns; the latter suffered pangs of indecision when called on to decide whether it was too high for her to buy at eighteen. She squealed aloud when Herr Albin with chill routine dealt her a card so high as to confound her hopes over and over. Peeperkorn laughed heartily.

"Squeal away, madame, squeal away," said he. "It sounds shrill and full of life, it wells up from depths — drink, madame, drink and refresh yourself for new efforts." He filled her glass, also his neighbour's and his own, ordered three more bottles, and clicked glasses with Wehsal and Frau Magnus the inly wasted one; they two seeming to stand in most need of enlivenment. Faces flushed more and more, from the effects of the truly marvellous wine — only Dr. Ting-fu's remained unchangingly yellow, with jet-black slits of eyes. He staked very high, with his little suppressed giggle, and was shamelessly lucky. Lawyer Paravant, his gaze a-swim, challenged fate by putting ten francs on an only moderately hopeful opening card, bought until he was pale in the face, and then won twice his money back; for Herr Albin had rashly doubled on the strength of an ace he received. Not only the persons involved felt the shock of these events; the whole circle shared the shattering effect. Even Herr Albin, whose sang-froid outdid the croupiers of Monte Carlo, where, according to him, he was an old habitué, now scarcely mastered his excitement. Hans Castorp played high, so did Frau Stöhr and the Kleefeld, Frau Chauchat as well. They

went the rounds: played *Chemin de fer*, "My aunt, your aunt," and the perilous *Différence*. There were outbursts of jubilation and despair, explosions of rage, attacks of hysterical laughter — all due to the reaction of this unlawful pleasure upon their nerves; and all perfectly serious and genuine. The chances and changes of life itself would have called up in them no other reaction.

But it was not solely — or even chiefly — the play and the wine that made the little circle so tense, that flushed their cheeks and opened their eyes so wide, or evoked such breathless excitement, such almost painful concentration on the moment's business. It was rather the effect of a commanding nature in their midst, a "personality"; it was Mynheer Peeperkorn who held the gathering in the hollow of his mobile gesturing hand, and enforced it, by the spectacle of his countenance, by his pallid gaze beneath the monumental creases of his brow, by his words, and his compelling pantomime, to take the mood of the hour. No matter what he said; it was highly incomprehensible, and the more so the more wine he drank. Yet they hung on his lips, they could not take their eyes from the little round made by his finger and thumb, with the pointed nails stiffly erect beside it; or from the majestic, speaking face; they utterly succumbed to feelings which for self-abnegation and intensity far exceeded the accustomed gamut of these people. The tribute they paid was too much for some of them — Frau Magnus, at least, felt very poorly; threatened to faint, but stoutly refused to retire, and contented herself with the chaise-longue, where she lay awhile with a wet napkin over her forehead, and then rejoined the group at the table.

Peeperkorn put down her plight to lack of nourishment. He expressed himself in this sense, with impressive disjointedness, forefinger aloft. People must nourish themselves properly, he gave them to understand, in order to do justice to life's manifold claims. And he ordered sustenance for the company: platters of cold meat, joint and roast; tongue, goose, ham, sausage, whole dishes of delectables, all garnished with little radishes,

butter-balls, and parsley, gay as flower-beds. They found a welcome, despite the lately consumed supper, which, it were superfluous to tell the reader, had lacked nothing in heartiness. But Mynheer Peeperkorn, after a few bites, dismissed the whole as "kickshaws" — dismissed them with a scorn which gave dismaying evidence of the uncertain temper of this lordly man. Yes, he waxed choleric, turned upon one of the company who tried to defend the collation. He swelled with rage, struck the table with his fist, and cursed the food for garbage, fit for the dust-bin. This reduced the offender to silence, for certainly Peeperkorn, as host and dispenser of the good cheer, might find fault with its quality if he chose.

But his rage, however disproportionate, became him magnificently, Hans Castorp saw that. It did not misrepresent or render him petty: it wrought his incoherence, which no one in the group could have had the heart to connect with the mixture of wine he had drunk, to so royal a pitch that they all with one accord agreed, and took not another bite of the offending viands. Frau Chauchat set to work to mollify her companion's mood. She stroked his great sea-captain's hand, as it rested on the cloth after the blow he had struck, and said cajolingly that they might order something else, a hot dish, perhaps, if the *chef* could be won over. "Very good, my child," Peeperkorn said, assuaged. And passed, without abating his dignity, from a full torrent of wrath to a state of appeasement, as he took Clavdia's hand and kissed it. He ordered omelets for himself and the company, for each person a fine large *omelette aux fines herbes*, to help them do justice to the demands life made on them. And accompanied the order with a hundred-franc note as a "sweetener" for the staff.

His placidity was fully restored by the appearance of the steaming dishes, with their burden of canary-yellow besprent with green, which dispersed a mild warm fragrance of eggs and butter upon the air. They fell to with Peeperkorn, who ate and presided over the enjoyment, with broken words and compelling gesture enjoining upon everybody a perfervid appreciation of

these gifts of God. He ordered a Hollands all round to go with the omelets; the transparent liquor gave out a healthy grain odour, mingled with just the faintest whiff of juniper — and Peeperkorn laid upon them all to drink it reverently.

Hans Castorp smoked, Frau Chauchat as well; the latter Russian cigarettes with a mouthpiece, from a lacquered box with a *troika* going full speed on the lid, which lay to hand on the table before her. Peeperkorn made no objection to his neighbours' enjoyment, but did not smoke himself — he never had done so. If they understood him aright, he considered the use of tobacco one of those over-refined enjoyments the cultivation of which robbed of their majesty the simpler pleasures of life — those gifts and claims to which our power of feeling was even at best scarcely equal. " Young man," said he to Hans Castorp, holding him by the power of his pale eye and his developed gesture: " Young man — the simple — the holy. Good — you understand me. A bottle of wine, a steaming dish of eggs, pure grain spirit — let us absorb such things as these, exhaust them, satisfy their claims, before we —— Positively, sir. Not a word. I have known men and women, cocaine eaters, hashish smokers, morphine takers —— My dear friend, very good. Very good indeed. Very. Let them. We cannot judge, or condemn. But the simple, the great, the primeval gifts of God — to them they were unequal in the first place. Settled, my friend. Condemned, rejected. They could not respond. — Your name, young man? God. I knew it, but I had forgotten. Not in cocaine, not in opium, not in vice as such does the viciousness lie. The unforgivable sin — the — unforgivable — sin —— "

He paused. Tall and broad, he bent toward his neighbour; paused and maintained a marvellously expressive silence. His forefinger was raised, his mouth a broken line beneath the bare, red upper lip, which was somewhat raw from the razor, the horizontal folds of his bald forehead rose to meet the white aureole of his hair; the small pale eyes stared wide, and Hans Castorp seemed to read in them some flicker of horror at the crime, the great transgression, the unforgivable sin, which seek-

ing to expound he stood there now, charming the silence with all the force of a commanding though incoherent personality. Hans Castorp thought it a disinterested horror, yet with something too of a personal kind, something that touched the kingly creature near: fear, perhaps, but not of any mean or narrow sort; that was very like panic flickering up momentarily in the eyes. Hans Castorp — despite the grounds he had for hostile misinterpretation of Frau Chauchat's majestic friend — was by nature too respectful not to feel shocked at the revelation.

He cast down his eyes, and nodded, to give his neighbour the satisfaction of being understood.

"You are quite right," he said. "It may easily be a sin — and a sign of impotence — to indulge in the refinements of life, at the same time being inadequate to its great, simple, sacred gifts. If I understood you aright, Herr Peeperkorn, that was your meaning. And though I hadn't thought of it in that light, I may say that I agree with you, now that you mention it. It probably happens seldom enough that these sound and simple gifts of life have real justice done them. The majority of human beings are too heedless, too flabby, too corrupt, too worn out inwardly to give them their due, I feel sure of that."

The mighty one was immensely pleased. "Young man," he said, "positively. Will you permit me — not a word. I beg you to drink with me — no heel-taps — arm-in-arm. I do not, at this moment, propose to you the brotherly thou; I was about to do so, but it would no doubt be precipitate. Somewhat. In the near future, however. Depend upon it. Or, if you insist upon the present ——"

Hans Castorp demurred.

"Excellent, young man. 'Impotence' — very good. Very. Gives one the shivers. 'Corrupt' — very good too. 'Gifts' — not so good — 'claims' better — the holy, the feminine claims life makes upon manly honour and strength ——"

Hans Castorp was suddenly driven to realize that Peeperkorn was very drunk. Still, his drunkenness was not debasing, there was no loss of dignity; rather it combined with the nobility of

his nature to produce an immense and awe-inspiring effect. Bacchus himself, thought Hans Castorp, without detriment to his godhead, leaned for support on the shoulders of his troop. Everything depended upon *who* was drunk — a drunken personality was far from being the same as a drunken tinker. He took care not to abate, even inwardly, his respect for this overwhelming person, whose gestures had grown lax, and his tongue stammering.

"Brother," said Peeperkorn. His great torso lolled back in free and regal intoxication against his chair. His arm lay stretched along the cloth and he tapped the table with fist lightly clenched. "Brother-in-blood — prospective. In the near future — after a proper interval for reflection. — Very good. Set — tled. — Life, young man, is a female. A sprawling female, with swelling breasts close to each other, great soft belly between her haunches, slender arms, bulging thighs, half-closed eyes. She mocks us. She challenges us to expend our manhood to its uttermost span, to stand or fall before her. To stand or fall. To *fall,* young man — do you know what that means? The defeat of the feelings, their overthrow when confronted by life — that is impotence. For it there is no mercy, it is pitilessly, mockingly condemned. — Not a word, young man! Spewed out of the mouth. Shame and ignominy are soft words for the ruin and bankruptcy, the horrible disgrace. It is the end of everything, the hellish despair, the Judgment Day. . . ."

The Dutchman had flung back his mighty torso more and more, his kingly head sank lower on his breast, he seemed to be dozing as he talked. But with the last word he lifted the fist that had been lying relaxed on the table, and brought it down with a crash, making our slim young Hans Castorp, overwrought as he was with wine and play, and the singularity of the whole scene, jump, and in startled awe look at the mighty one. "The Judgment Day!" How the phrase suited the man! Hans Castorp did not remember ever hearing it uttered, except perhaps at catechism. And no wonder, he said to himself. Who else would have thought of using it like that — or, more correctly, who would

have been big enough to take the thunderbolt in his mouth? Naphta, perhaps, when he talked his vindictive rubbish — but it would have been cheek. Whereas Peeperkorn's utterance seemed to hold the sound of the last trump, majestic, biblical. "Good Lord, what a personality!" he felt for the hundreth time. "At last I've come in contact with a real character — and it turns out to be Clavdia's ——." Not too clear-headed himself, he turned his wineglass about on the table, one hand in his trouser pocket, one eye clipped shut against the smoke of the cigarette he held in the corner of his mouth. Certainly he would have done better to keep quiet. What was his feeble pipe, after the rolling thunder of Jove? But his two democratic mentors had trained him to discussion — for they were both democratic, though one of them struggled against it — and habit betrayed him into one of his naïve commentaries.

"Your remarks, Mynheer Peeperkorn," (what an expression! Does one make "remarks" about the Day of Judgment?) "lead back my mind to what you said previously about vice: that it consists in an affront to the simple, what you call the holy, or, as I might say, the classic, gifts which life offers us; the larger gifts, by contrast with the later and 'cultivated' ones, the refinements, which you 'indulge in,' as one of us put it, whereas one 'consecrates oneself' to the great gifts and pays them homage. But just here, it seems to me, lies the excuse for vice (you must pardon me, but I incline by nature to excuses, though there is nothing 'large' about them — I am quite clear on that point) in so far as it is a result of impotence. About the horrors of impotence you have said things of such magnitude that I am quite confounded, as you see me sit here. But in my view, a vicious man appears not at all insensible of your horrors; on the contrary he does them full justice, since it is the abdication of his feelings before the classical gifts of life that drives him to vice. Thus we need not see in vice any affront to life, it may just as well be regarded as homage to it; on the other hand, so far as the refinements represent *stimulantia*, as they say — means of excitation or intoxication — so far as they

sustain or increase the power to feel, then life is their purpose and meaning, the desire for feeling, the impotent striving after feeling — I mean ——"

What was he talking about? Was it not democratic and unblushing enough that he had said "as one of us put it" — thus coupling himself and a personality like Peeperkorn? Had certain events in the past — which shed a dubious light on present pretensions — given him courage to utter the impertinence? Were the gods wishful to destroy him, when they moved him to embark on this foolhardy analysis of "vice"? Now let him look to it to extricate himself; for surely he has invoked the whirlwind.

Mynheer Peeperkorn, during Hans Castorp's harangue, had sat flung back in his chair, his head still sunk on his breast. It was uncertain even whether he had been listening. But now, slowly, as the young man's utterance grew more involved, he began to erect himself to his full sitting height, the majestic head inflamed; the pattern of furrows on his brow expanded upwards, his little eyes opened in pallid menace. Obviously a storm was brewing beside which the other had been a passing cloud. Mynheer's under lip pressed wrathfully against the upper, the corners of his mouth drew down, the chin protruded. Slowly he raised his right arm above his head; the fist clenched and remained poised aloft, ready for summary execution upon the democratic prattler, who for his part was panic-stricken — yet not without a thrill of precarious joy at this spectacle of regal rage.

He repressed an inclination to flight, and hastened to say, disarmingly: "Of course, I have failed to express my meaning. The whole thing is simply a question of scale. If a thing has size, one cannot call it vice. Vice is petty. Of their nature, so are the *raffinements*. They are never on the grand scale. But since the most primitive times man has had to his hand a resource, a means of mounting to the heights of feeling, which belongs among the classic gifts of life: a resource, simple, sacred, in the grand style, if I may so express myself. I mean the grape, wine,

the gift of the gods to man, as we are told of old time. A God invented it, and with its invention civilization began. For we are told that, thanks to the art of planting and treading the vine, man emerged from his barbaric state, and achieved culture; even to-day where the grape grows, those people are accounted, or account themselves, possessed of a higher culture than the Cimmerians, a fact which is worthy our attention. For it indicates that civilization is not a thing of the reason, of being sober and articulate; it has far more to do with inspiration and frenzy, the joys of the winecup — if I may make so bold as to ask, have I not expressed your attitude in the matter? "

A sly dog, this Hans Castorp. Or, as Herr Settembrini with literary feeling had put it, a " wag." To rush into controversy with personalities, to be even forward of speech — but then to know how to extricate himself when need was, and his coattails, as it were, all but on fire! In the first place, he had given them an impromptu but quite respectable *apologia* for drinking; into which, *en passant*, he had slipped a reference to " civilization " — of which there was just then small trace in Mynheer Peeperkorn's primitive and menacing attitude; and lastly, he had got round him, put him in the wrong, by asking him, quite simply, a question which one can scarcely answer and maintain the threatening pose or the raised fist. And accordingly the Dutchman relaxed from his neolithic rage, slowly his arm sank again till it rested on the table, his face lost its swollen look, the storm passed over with no trace but the last mutter of thunder, he even seemed to entertain the thought of clicking glasses again; and now Frau Chauchat came to the rescue, by calling her companion's attention to the gradual disintegration of the party.

" My friend," she said to him, in French, " you are neglecting your other guests. You devote yourself too exclusively to this gentleman — important though your conversation with him doubtless is — and the others have stopped playing, I fear they grow tired — shall we say good-night? "

Peeperkorn turned his attention to the circle. It was true: they

were demoralized. Lethargy and boredom sat on every brow; the guests were out of hand, like a neglected class. Several were on the point of falling asleep. Peeperkorn took a firm grip on the reins he had let fall. "Ladies and gentlemen!" he summoned them, with raised forefinger — and that pointed finger was like a waving standard or the flash of an unsheathed sword, as his words were like the rallying-cry of the leader, which brings to a stand the threatened rout. It had its effect in a trice. They picked themselves up, they pulled themselves together, they looked again with smiles into their host's pale eyes beneath his masklike brows. He held them all, he pressed them afresh into service of his personality, sinking the tip of his forefinger till it met the tip of his thumb, and erecting the three others straight and stiff with their long nails. He stretched out his sea-captain's hand, checking them, warning them, and words issued from his cracked lips — words utterly irrelevant and indistinct, yet exerting on their spirits a resistless power, thanks to the reserves of personality behind them.

"Ladies and gentlemen. Very good, very good indeed. Very. The flesh, ladies and gentlemen, is — not another word. No, permit me to say — weak, so the Scripture has it. Weak. Inclined to be unequal to claims — but I appeal to your — in short, ladies and gentlemen, in short *and* in brief, I ap — peal! You will say to me: 'Sleep.' Very good, ladies and gentlemen, very good, very. I love and honour sleep. I venerate the deep, sweet, refreshing bliss of it. Sleep is one of the — what did you call them, young man? — one of the classic gifts of life — the first, the very first, the highest, ladies and gentlemen. But you will recall, you will remember — Gethsemane. 'And took with him Peter and the two sons of Zebedee. . . . Then saith he unto them: . . . Tarry ye here and watch with me.' You remember? 'And he cometh unto the disciples and findeth them asleep, and saith unto Peter: What, could ye not watch with me one hour?' Immense, my friends. Heart-piercing, moving to the last — very. 'And came and found them asleep again, for their eyes were heavy. And saith unto them: Sleep on now, and take your rest,

behold the hour is at hand.' Ladies and gentlemen, that pierces the heart, it sears ——"

In truth, they were all cut to the quick, they were crushed. He had folded his hands across his chest, upon his scanty beard, and laid his head on one side. His eyes had grown dim with feeling as the words expressive of the lonely anguish of death fell from his chapped lips. Frau Stöhr sobbed. Frau Magnus heaved a heavy sigh. Lawyer Paravant saw it was incumbent upon him to represent the sense of the meeting. In a voice solemnly sunk, he assured their honoured host that the circle was his to command. Herr Peeperkorn mistook them. Here they were, blithe as the dawn, jolly as sand-boys, ready for anything. This, he said, was a priceless evening, so festive, so out of the ordinary. Such was their feeling, and no one of them had any present idea of availing himself of life's good gift of sleep. Mynheer Peeperkorn could count on them, one and all.

"Splendid, excellent." Peeperkorn cried, and stood erect again. He unclasped his hands and spread them wide, and high before him, palms outward — it looked like a heathen prayer. His majestic physiognomy, but now imprinted with Gothic anguish, blossomed once more in pagan jollity. Even a sybaritic dimple appeared in his cheek. "The hour is at hand," said he, and sent for the wine-card. He put on a horn-rimmed pince-nez, the nose-piece of which rode high up on his forehead, and ordered champagne, three bottles of Mumm & Co., *Cordon rouge*, extra dry, with *petits fours*, toothsome cone-shaped little dainties in lace frills, covered with coloured frosting and filled with chocolate and *pistache* cream. Frau Stöhr licked her fingers after them. Herr Albin nonchalantly removed the wire from the first bottle, and let the mushroom-shaped cork pop to the ceiling; elegantly he conformed to the ritual, holding the neck of the bottle wrapped in a serviette as he poured. The noble foam bedewed the cloth. Every glass rang as the guests saluted, then drank the first one empty at a draught, electrifying their digestive organs with the ice-cold, prickling, perfumed liquid. Every eye sparkled. The game had come to an end, no one troubled to

take cards or gains from the table. They gave themselves over to a blissful *far niente,* enlivened by scraps of conversation in which, out of sheer high spirits, no one hung back. They uttered thoughts that in the thinking had seemed primevally fresh and beautiful, but in the saying somehow turned lame, stammering, indiscreet, a perfect gallimaufry, calculated to arouse the scorn of any sober onlooker. The audience, however, took no offence, all being in much the same irresponsible condition. Even Frau Magnus's ears were red, and she admitted that she felt " as though life were running through her " — which Herr Magnus seemed not over-pleased to hear. Hermine Kleefeld leaned against Herr Albin's shoulder as she held her glass to be filled. Peeperkorn conducted the Bacchanalian rout with his long-fingered gestures, and summoned additional supplies: coffee followed the champagne, " Mocha double," with fresh rounds of " bread," and pungent liqueurs: apricot brandy, chartreuse, *crême de vanille,* and maraschino for the ladies. Later there appeared marinated *filets* of fish, and beer; lastly tea, both Chinese and camomile, for those who had done with champagne and liqueurs and did not care to return to a sound wine, as Mynheer himself did; he, Frau Chauchat, and Hans Castorp working back after midnight to a Swiss red wine. Mynheer Peeperkorn, genuinely thirsty, drank down glass after glass of the simple, effervescent drink.

The party held together for another hour, partly because they were all too leaden-footed and befuddled to rise, partly because this method of spending the hours of the night appealed to them by its novelty; partly by the weight of Peeperkorn's personality, and the blasting example of Peter and his brethren, to which they all shamed to yield. Generally speaking, the female section seemed less compromised than the male. For the men, flushed or sallow, sat with their legs sprawled before them, puffing out their cheeks. Now and then they would make a half-mechanical effort to lift the glass, but their hearts were no longer in it. The women were more enterprising. Hermine Kleefeld, bare elbows on the table, propped up her head, her

cheeks in her hands, and showed the giggling Ting-fu all the enamel of her front teeth. Frau Stöhr, with her chin and shoulder coquettishly meeting, sought to reawaken Lawyer Paravant to desire. Frau Magnus's state was such that she had seated herself on Herr Albin's lap and was pulling both his ears by their lobes — a sight in which Herr Magnus appeared to find relief. The company had urged Anton Karlowitsch Ferge to regale them with the story of the pleura-shock; but his tongue was too thick, he could not manage it, and honourably avowed his incapacity, which was greeted by the company as occasion for another drink. Wehsal all at once began to weep bitterly, from some unplumbed depth of wretchedness. They brought him round with coffee and cognac; but the episode roused Peeperkorn's lively interest, who looked at his quivering chin, from which tears dripped, and with raised forefinger and lifted mask-like brows called the attention of the company to the phenomenon.

"That is —" he said. "Ah — with your permission, that is — holy. Dry his chin, my child, take my serviette — or, still better, let it drip. He himself has done so. Holy, holy, my friends. In every sense. Christian and pagan. A primitive phenomenon, of the first — the very first —— No. No, that is to say ——"

This oft-repeated phrase set the key for all the running comment with which he accompanied his production of gesture — gesture that by now, in all conscience, had grown more than a little burlesque. He had a way of lifting that little circlet formed by thumb and forefinger to a poise above his ear, and coyly twisting his head away from it — one watched him as one might an elderly priest of some oriental cult, with the skirts of his robe snatched up, doing a dance before the sacrificial altar. Again, flung back in Olympian repose, with one arm stretched out on the back of his neighbour's chair, he beguiled them all to their confusion, by painting a vivid and irresistible scene of a dark, frosty winter morning, when the yellow gleam of the night-lamp reveals the network of bare boughs outside the pane,

rigid in the harsh and penetrating mist of early dawn. So telling was the picture, so universal its appeal — actually, they all shivered; particularly when he went on to speak of rising in such a dawn, and squeezing a great sponge filled with ice-cold water over neck and shoulders. The effective sensation he characterized as "holy." But all this was a digression, an aside thrown out to illustrate receptivity for life; a fantastic impromptu, let fall merely to renew and reassert the whole irresistible compulsion of his presence and his sensations upon the scene of abandoned night-revelry. He made love to every female creature within reach, without discrimination or respect of person; tendering such offers to the dwarf that the crippled creature's large old face was wreathed in smiles. He paid Frau Stöhr compliments that made the vulgar creature bridle more extravagantly than ever, and become almost senseless with affectation. He supplicated — and received — a kiss from Fräulein Kleefeld, upon his thick, chapped lips. He even coquetted with the forlorn Frau Magnus — and all this without detriment to the delicate homage he paid his companion, whose hand he would every now and then carry gallantly to his lips. "Wine — " he said, "women; they are — that is — pardon me — Gethsemane — Day of Judgment. . . ."

Toward two o'clock word flew about that "the old man" — in other words, Hofrat Behrens — was approaching by forced marches. Panic reigned among the nerveless company. Chairs and ice-pails were upset. They fled through the library. Peeperkorn raged at the precipitate breaking-up of the festivities, in kingly choler struck the table with his fist and called after the retreating "cowardly slaves" — but allowed Frau Chauchat and Hans Castorp to calm him with the consideration that the banquet had already lasted some six hours, and must in any case some time come to an end. He lent an ear when they murmured something about the "holy" boon of sleep, and yielded to their efforts to lead him away to bed.

"Let me lean upon you, my child! And you, young man, on my other side," he said. They helped him lift his unwieldy body

from table, gave him the support of their arms, and he walked with wide steps between, bedwards, his mighty head sunk on his lifted shoulder. First one and then the other of his aides was carried to one side by his staggering pace. It is probable that he was merely indulging himself in the regal luxury of being thus supported and piloted; presumably he could have gone by himself. But he scorned the effort. If made it would have been solely for the unworthy purpose of disguising his state, and of this he was royally unashamed, revelling in the fun of making his companions stagger with him from side to side. He even said, on the way: "Children — nonsense. Of course I'm not — at this moment. You ought to see — ridiculous ——"

"Ridiculous, of course," Hans Castorp agreed. "It certainly is. We are giving the classical gifts of life their due, staggering in their honour. Seriously, on the other hand: I've had my share too; but any so-called drunkenness to the contrary, I fully recognize the honour of helping such a tremendous personality to bed; I am not so drunk I don't know that in the matter of size I don't hold a candle ——"

"Come, come, chatterbox," Peeperkorn said, and they moved rhythmically on toward the stairs, drawing Frau Chauchat with them.

The report of the Hofrat's approach had been a bogy. Perhaps the weary little waitress was responsible, thinking thereby to break up the party. Peeperkorn scented the false alarm, and would have turned back for another drink. But they both set to work to talk him out of the idea, and he let himself be moved on.

The Malayan valet, in white cravat and black silk slippers, awaited his master in the corridor before their apartments. He bowed low, laying his hand upon his breast.

"Kiss each other," commanded Peeperkorn. "Young man, kiss this lovely woman good-night, upon her brow," said he to Hans Castorp. "She will have no objection to receiving and responding to — do it to my health, with my blessing." But Hans Castorp declined.

"No, Your Majesty," he said. "I beg your pardon. It would not do."

Peeperkorn, in the arms of his valet, drew up his arabesques and demanded to know why.

"Because your companion and I can exchange no kisses on the brow." Hans Castorp responded. "I hope you sleep well. No, no, that is the sheerest nonsense, however you look at it."

Frau Chauchat, for her part, was moving toward her door; Peeperkorn gave way, and let the unwilling suitor go, though looking at him awhile over his and the Malay's shoulders, his wrinkled brows drawn high, in astonishment at an insubordination his kingly temper was seldom called upon to brook.

MYNHEER PEEPERKORN (CONTINUED)

MYNHEER PEEPERKORN remained in House Berghof the whole winter — what there was left of it — and on into the spring; and there took place, among others, a memorable excursion (in which Settembrini and Naphta joined) into the Fluela valley, to see the waterfall. This occurred at the end of his stay. At the end? Did he remain no longer, then? No. He went away? Yes — and no. How yes and no? Pray let us have no prying into secrets — in the fullness of time we shall know. We are aware that Lieutenant Ziemssen died, not to speak of other less admirable performers of the dance of death. Then Peeperkorn's malignant tropical fever carried him off? No, not so — but why so impatient? Let us not forget the condition of life as of narration: that we can never see the whole picture at once — unless we propose to throw overboard all the God-conditioned forms of human knowledge. Let us at least pay time so much honour as the nature of our story permits — little enough, in all conscience; for it has begun to rush pell-mell and helter-skelter; or, if the words suggest too much noise and confusion, shall we say it is going like the wind? The little hand on time's clock trips away as though measuring seconds; but God knows

how much time it is covering when it whisks round heedless of the divisions it passes over! So much is certain, that we have been up here years. Our brains reel, surely this is an evil dream, though dreamed with nor hashish nor opium; a censor of morals would rebuke us for it. Yet how much logical clarity, how much pure light of reason have we opposed to the stealing vague? Not by chance, may we say, have we kept company with intellectual lights like Naphta and Settembrini, instead of surrounding ourselves with incoherent Peeperkorns! And this leads us to a comparison, which in many respects, notably that of scale, must result in favour of this latest arrival on the scene. It did so in Hans Castorp's own mind. He lay, considering matters, in his loge, and admitted to himself that his two over-vocal mentors, the self-elected guardians of his soul, were dwarfed beside Pieter Peeperkorn. Almost he inclined to call them what Peeperkorn in his royal cups had called him, Hans Castorp — chatterboxes. He was well pleased that hermetic pedagogy should have given him this too: contact with an out-and-out personality.

True, this personality was the companion of Clavdia Chauchat's travels, and as such a greatly disturbing element. But that was another matter, and one which Hans Castorp did not allow to prejudice his judgment. He persisted in his sincere and respectful if also rather forward sympathy for this man on the grand scale, regardless of his partnership in the travelling-trunks of the woman of whom once, on a carnival night, Hans Castorp had borrowed a lead-pencil. That was his way; though we know some people, male and female, will not understand such a lack of sensibility, preferring that our hero should hate Peeperkorn, avoid him, call him an old dotard, a drivelling old sot. Instead of which we see him by Peeperkorn's bedside in his attacks of fever — prattling to him (the word applies to his own share in the conversation, not the majestic Peeperkorn's) and with the receptivity of inquiring youth on his travels, letting himself be played on by the power of the personality. All this Hans Castorp did, and all this we report of him, indifferent to

the danger that someone may thereby be reminded of Ferdinand Wehsal, who once was wont to carry Hans Castorp's overcoat. The comparison is not pertinent — for our hero was no Wehsal. Depths of self-abasement were not his line. But he was no "hero" either: which is to say, he would never let his relation to the masculine be conditioned by the feminine. True to our principle of making him out neither better nor worse than he was, we assert that he simply declined — not expressly and consciously, but quite naïvely, declined to let his judgment of his own sex be perverted by romantic considerations. Nor his sense of what was formative in experience. The female sex may find this offensive; we believe Frau Chauchat did feel some involuntary chagrin over the fact — a biting remark or so escaped her, to which we shall refer later on. But surely it was this very characteristic of his which rendered him so irresistible an object for pedagogic rivalry.

Pieter Peeperkorn lay grievously ill, the day after that evening of cards and champagne we have described — and no wonder. Nearly all the participants in those long-drawn-out, exhausting revels were the same. Hans Castorp was no exception, his head ached to splitting; which did not prevent him from paying a visit to the bedside of his last night's host. He craved permission through the Malay, whom he met in the corridor; and it was readily granted.

He entered the Dutchman's double bedroom through the salon which separated it from Frau Chauchat's. It was larger and more luxuriously furnished than most of the Berghof rooms, with satin-upholstered arm-chairs and curly-legged tables. A thick, soft carpet covered the floor, and the beds — they were not the usual hygienic dying-bed of the establishment, but very stately indeed, of polished cherry-wood with brass mounting, and above them hung a little canopy without curtains, like one umbrella sheltering both.

Pieter Peeperkorn lay in one of the two; its red satin coverlet was strewn with papers, books, and letters, and he was reading the *Telegraaf* through his horn-rimmed pince-nez with the

high nose-piece. The coffee-machine stood on a chair at the bedside, and a half-empty bottle of the same simple effervescent red wine was on the night-table, among vials of medicine. Hans Castorp was rather put off to see the Dutchman wearing not a white night-shirt, but a long-sleeved woollen vest, buttoned at the wrists and collarless, cut round in the neck, and clinging to the old man's powerful torso, his broad shoulders and breast. This undress threw into even greater relief the splendid humanity of his head on the pillow; in it he looked more remote than ever from the conventional and middle-class, suggesting on the one hand the *homme du peuple*, on the other a portrait-bust.

"By all means, young man," he said, taking off the horn spectacles by the nose-piece. "Come in. Don't mention it — on the contrary." Hans Castorp sat down by the bed, and concealed his surprise — for it was that rather than admiration which he felt, however sympathetically — under a burst of cordial and lively chatter, which Peeperkorn seconded with magnificent *disjecta membra* and much play of gesture. He looked very "poorly," yellow and in evident distress; a good deal affected by the attack of fever he had had toward morning, and the subsequent exhaustion — in part undoubtedly the result of his last night's bout.

"We were pretty — last night, you know — carried it pretty far," he said. "But you are —— Good. With you there were no further — but my age, and the condition I am in — my child," he turned with mild yet quite perceptible severity to Frau Chauchat, who just then entered the room from the salon, "very well, very well indeed. Very. But I repeat — ought to have been prevented." Something like an approach to his regal fit of rage rose in face and voice. The injustice, the unreason of the reproof were obvious to anybody who tried to imagine the storm that would have burst on the head of one seriously thinking to disturb him in his drink. But such are the moods of the great. Frau Chauchat moved to and fro in the room, after greeting Hans Castorp, who rose as she entered, without a handshake,

but with a smile and nod, and a " Pray don't disturb yourself " — in his *tête-à-tête*, that was, with Mynheer. She busied herself about the room, summoned the Malay to take the coffee-machine, then withdrew awhile, and on her return, soft-footed, took part standing in the others' talk. Hans Castorp got an impression that she was there on guard. It was all very well for her to come back to the Berghof in company with a personality. But when the long-suffering lover took leave to evince regard for the personality, as man for man, then she betrayed uneasiness in pointed phrases like " Pray don't disturb yourself " and the like. They cost Hans Castorp a smile, which he bent his head to hide, though inwardly aglow. Peeperkorn poured him out a glass of wine from the bottle on the night-table. Under the circumstances the best thing, in the Dutchman's opinion, was to begin where one had left off; and that innocent effervescent wine had the same effect as soda-water. They touched glasses. Hans Castorp, as he drank, looked at the freckled, sea-captain's hand, with its pointed nails, the woollen band buttoned round the wrist. It took up the glass, carried it to the thick, cracked lips; the throat, so like a statue's and yet rather like a day labourer's, worked up and down as it swallowed the wine. Peeperkorn indicated the medicine bottle on the table, a brown liquid, of which he took a spoonful from Frau Chauchat's hand. It was an antipyretic, chiefly quinine, he said. He made his guest try its characteristic bitter and pungent taste; and had much to say in praise of the wonder-working, germ-destroying properties of the drug, its tonic quality, its wholesome effect in regulating the temperature. It slowed down protein catabolism, promoted assimilation, in short it was a boon to mankind, a wonderful cordial, tonic and stimulant — an intoxicant as well, for one could get quite tipsy on it, he said, making the last night's suggestive gesture of fingers and head like a pagan priest at his ritual dance.

Yes, a wonderful substance, cinchona. It had not been three hundred years since European pharmacology made its acquaintance; not a century since the alkaloid had been isolated which

was its active principle; isolated and, to a certain extent, analysed, for it would be too much to say that chemistry knew all there was to know about it, or was in a position to reproduce it synthetically. Our pharmacology need not be too arrogant over its science; for the state of its knowledge on the subject of quinine was a fair example of the rest. It had various facts about the operation of this or that drug; but was very often embarrassed to know the causes of the effect produced. If the young man were to survey the field of our toxicological knowledge, he would find that no one could tell him anything of the elementary properties conditioning the effects of the so-called poisons. For example, take the venom of snakes: all that was known of these animal substances was that they belonged to the albuminoid group, and consisted of various proteids, none of which produced a violent effect, except in this certain — and most uncertain — combination. Introduced into the blood-circulation, the effect was astonishing indeed, considering how far we were from being accustomed to think of albumen as a poison. The truth was, Peeperkorn said, and lifted his head from the pillow, elevated the arabesques on his brow, and gave point to his remarks by the little circle and the upright finger-tips — the truth was, in the world of matter, that all substances were the vehicle of both life and death, all of them were medicinal and all poisonous, in fact therapeutics and toxicology were one and the same, man could be cured by poison, and substances known to be the bearers of life could kill at a thrust, in a single second of time.

He spoke very impressively, and with unwonted coherence, of drugs and poisons, and Hans Castorp listened and nodded; less concerned with the content of his speech — he seemed to have the subject much at heart — than with silently exploring this extraordinary personality, which in the end remained as inexplicable as the operation of the snake-poison he was discussing. In the world of matter, Peeperkorn said, everything depended on dynamics, all else being entirely hypothetical. Quinine was one of the medicinal poisons; one of the strongest of these. Four

grammes could make one deaf and giddy and short-winded; it acted like atropine on the visual organs, it was as intoxicating as alcohol; workers in quinine factories had inflamed eyes and swollen lips and suffered from affections of the skin. Peeperkorn described the cinchona, the quinine-tree, in the primeval forests of the Cordilleras, three thousand metres above sea-level. Its bark, called Peruvian or Jesuits' bark, came late to Spain, long after the natives of South America knew its use. He spoke of the enormous quinine plantations owned by the Dutch government in Java, whence yearly many million pounds of the coils of reddish bark, like cinnamon, were shipped to Amsterdam and London. In fact, said Peeperkorn, bark, the wood-fibre itself, from the epidermis to the cambium, contained, almost always, extraordinary dynamic virtue, for good or evil. The knowledge of drugs possessed by the coloured races was far superior to our own. In certain islands east of Dutch New Guinea, youths and maidens prepared a love charm from the bark of a tree — it was probably poisonous, like the *hippomane mancinella,* or the *antiaris toxicaria,* the deadly upas-tree of Java, which could poison the air round with its steam and fatally stupefy man and beast. This bark they powdered and mixed with coconut shavings, rolled the mixture into a sheet and toasted it, then sprinkled a brew in the face of the reluctant one, who was straightway inflamed with love for the sprinkler. Sometimes it was the bark of the root that contained the principle, as was the case with a certain creeper growing in the Malay Archipelago, called *strychnos tieuté,* from which the natives prepared the *upas-radscha,* by adding snake-venom. This drug caused immediate death when introduced into the circulation — as for instance by means of an arrow — but nobody could explain how it operated. All that seemed clear was that the upas had a dynamic relation with strychnine. . . . Peeperkorn, by this time, was sitting erect in his bed; now and then, with a hand that slightly trembled, conveying the wineglass to his cracked lips, to take great, thirsty draughts. He went on to speak of the " crows'-eye " tree of the Coromandel Coast, from

the orange-yellow berries of which — the crows' eyes — was extracted the most powerful alkaloid of all, strychnine. His voice sank to a whisper, and the great folds of his brow rose high, as he described to Hans Castorp the ash-grey boughs, the strikingly glossy foliage and yellow-green blossoms; the picture of this tree conjured up in the mind's eye of the young man was luridly, almost hysterically garish — it made him shudder.

But here Frau Chauchat intervened, saying it was not good for Mynheer Peeperkorn to talk any longer, it tired him too much. She disliked to interfere, but Hans Castorp would forgive her if she suggested that they had had enough for the time. The young man accordingly took his leave. But often, in the months that followed, did Hans Castorp sit by the bed of that kingly man, when he kept it after an attack of fever; Frau Chauchat being within hearing, as she moved about the rooms, and sometimes taking part with a few words. They spent much time together when Peeperkorn was free of fever; for the Dutchman, on his good days, seldom failed to gather round him a select company, to play and drink and otherwise divert themselves and rejoice the inner man. These reunions took place either in the salon, as on the first occasion, or in the restaurant; and Hans Castorp had a habitual place between the great man and his languid companion. They even went abroad together, took walks with Herr Ferge and Wehsal, Naphta and Settembrini, those opposed spirits, whom they could hardly fail to meet. Hans Castorp counted himself fortunate in presenting them to Peeperkorn, and even, in the end, to Clavdia Chauchat. He troubled not at all whether the acquaintance was to these pedagogues' liking or not. Secure in the knowledge that they needed a tree whereon to sharpen their pedagogical tusks, he reckoned on their putting up even with unwelcome society, in order to continue in enjoyment of his own.

And he was not wrong in thinking that the members of this motley group would at least get used to not getting used to each other. Strangeness, tension, even suppressed hostility there was of course enough between them; it is surely rather remarkable

that a comparatively insignificant personality could have held them together. That he did so must be laid to a certain shrewd geniality native to him, which found everything fish that came to his net, and not only bound to him people of the most diverse tastes and characters, but exerted enough power to bind them to each other.

Again, how involved were the relations between the various members of our group! Let us con them a little, as Hans Castorp himself did, with shrewd, yet friendly eye, as they went their ways together. There was the unhappy Wehsal, consumed by his louring passion for Frau Chauchat; who grovelled before Peeperkorn and Hans Castorp, the one on grounds of the past, the other for the sake of the compelling present. And there was Clavdia Chauchat herself, charming, soft-stepping invalid, the property of Peeperkorn — surely by choice and conviction, yet uneasy and sharp-tongued to see her carnival cavalier on such good terms with her sovereign lord. The irritation was probably the same in kind as that which coloured her feeling toward Herr Settembrini, the humanist and haranguer, whom she could not abide, calling him arrogant, not "*hu* — man." Dearly would she have liked to ask this mentor of Hans Castorp's the meaning of certain words in his own Mediterranean tongue, of which, though less contemptuously, she was as ignorant as he of hers: the words he had flung after the altogether nice young German, quite correct and of good family, on that carnival night when at length he had summoned courage to approach her. — Hans Castorp was in love up to his ears, so much was true; not in the accepted blissful sense, but as one loves when the case is out of all reason, and cannot be celebrated in any pretty little flat-land ditties we know of. He was badly smitten, quite subjugated, endured all the orthodox pangs; yet was the man to retain, even in his slavery, a certain sense of proportion, which told him that his devotion was worth something to the fair one with the Tartar eyes; not too blind in his abasement to measure its worth by Settembrini's own attitude toward her. The Italian was as distant as the dictates of humanistic cour-

tesy would permit; while she was only too obviously piqued by his bearing. The position with regard to Leo Naphta was scarcely more — or, from Hans Castorp's point of view, scarcely less — favourable. True, there was here no fundamental antagonism such as set Herr Ludovico's being against hers and all its works. Also, the language difficulty was less, and they sometimes strolled and talked apart, Clavdia and the knife-edged little man; discussed books, and questions of political philosophy, upon which both held radical views. Hans Castorp, in his simplicity, would sometimes take part. Yet Frau Chauchat could not but be aware of a certain haughty aloofness in Naphta's bearing. Its source was the caution of the parvenu, a feeling of insecurity in this unfamiliar society. But in truth his Spanish terrorism had little in common with her roving, door-slamming, all-too-human humanity. And there was moreover the subtle, scarcely perceptible animosity felt by both pedagogues on the score of this disturbing female element that came between them and their fledgling, and united them in an unspoken, primitive hostility, at least as potent as their long-standing conflict with each other. If Hans Castorp was aware of these sentiments they could hardly escape his charmer's feminine intuition.

Was there something of the same aversion in the attitude of the two dialecticians toward Pieter Peeperkorn? At least, Hans Castorp thought he discerned it, though perhaps he went out to meet it, and took malicious pleasure in watching tongue-tied majesty in contact with his two "auditors," as, with reference to his stock-taking activities, he jestingly called them — though distinctly feeling that the word was but a definition by contraries! Mynheer, in the open, was not so impressive as in the house. He wore a soft felt hat drawn down on his brows, covering the blaze of white hair and the forehead's extraordinary folds, reducing, as it were, the scale of his features, even the commanding large red nose. He looked better standing than walking; for he took small steps, and with each one of them shifted the full weight of his body on to the leg he had advanced — it was the comfortable gait of an old man, but it was

not kingly. He stooped slightly too, or rather, shrank together; though even so he overlooked Herr Ludovico, and was a whole head taller than little Naphta. But it was not his height alone that made his presence oppressive — oh, quite as oppressive as Hans Castorp had anticipated! — to the two politicians.

Yes, they suffered by comparison — so much was perceptible not only to the connoisseur's watchful eye, but very probably to the feelings of those concerned — to the tongue-tied giant as well as to the two insignificant and over-articulate others. Peeperkorn treated both with distinguished attention, a respect which Hans Castorp would have called ironic had he not known that irony is not on the grand scale. Kings are never ironical — not even in the sense of a direct and classic device of oratory, to say nothing of any other kind. The Dutchman's manner toward Hans Castorp's friends was rather mocking than ironic. He made beautiful fun of them, either openly or veiled in exaggerated respect. " Oh, yes, yes," he would say, with his finger threatening their direction, the head and smiling lips turned away, " this is — these are — ladies and gentlemen, I call your attention — cerebrum, cerebral, you understand! No, no — positively. Extraordinary — displays great —— " In revenge, they looked at each other, pantomimed despair, angled for Hans Castorp's glance; but he refused to be drawn.

Settembrini however attacked Hans Castorp directly, and confessed to pedagogic concern.

" Lord, what a stupid old man you have there, Engineer," said he. " What is it you see in him? What good can he do you? I am at a loss. I should understand — though scarcely approve — your putting up with his society in order to enjoy that of his mistress. But it is obvious that you are even more interested in him than in her. Come to the aid of my understanding, I implore you."

Hans Castorp laughed. " By all means," said he. " Absolutely. That is to say — very good. Very good indeed." He tried to imitate Peeperkorn's gestures. " Yes, yes," he went on, laughing, " you find it stupid, Herr Settembrini, and I admit it is unclear,

which in your eyes is even worse. Stupid — well, there are so many kinds of stupidity, and cleverness is one of the worst. There, I have made an epigram — a *bon mot!* What do you think of it? "

"Very good. I look forward eagerly to your collection of aphorisms. Perhaps there is still time to beg you not to forget some comment we once made on the anti-social nature of paradox."

"I won't indeed, Herr Settembrini. I certainly will not. No, my *mot* was not in the nature of paradox, I assure you. I only meant to indicate the difficulty I really find in distinguishing between stupidity and cleverness. It is so hard to draw a line — one goes over into the other. — I know you hate all that mystical *guazzabuglio;* you are all for values, judgment, and judgment of values; and I'm sure you are right. But this about stupidity and — on my honour, it's a complete mystery; and after all, it is allowable to think about mysteries, isn't it, so long as one is honestly bent on getting to the bottom of them? But I ask you. Can you deny that he puts us all in his pocket? That's expressing it crudely, perhaps — but, so far as I can see, you can't deny it. He puts us all in his pocket; somehow or other, he has the right to laugh at us all — but where does he get it? Where does it come from? How does he do it? Certainly it's not that he's so clever. I admit that you can't talk about his cleverness. He's inarticulate — it's more feeling with him, feeling is just his mark, if you'll excuse my language. No, as I say, it's not out of cleverness, not on intellectual grounds at all, that he can do as he likes with us. You would be right to deny it. It isn't the point. But not on physical either. It's not the massive shoulders, or the strength of his biceps; not because he could knock us down if he liked. He isn't conscious of his power; if he does take a notion, he can easily be put off it with a couple of civilized words. — So it is not physical. And yet the physical has something to do with it; not in a muscular sense — it's something quite different, mystical; because so soon as the physical has anything to do with it, it becomes mystical, the physical goes

over into the spiritual, and the other way on, and you can't tell them apart, nor can you cleverness and stupidity. But the result is what we see, the dynamic effect — he puts us in his pocket. We've only one word for that — personality. We use it in another, more regular sense too, in which we are all personalities — morally, legally, and otherwise. But that is not the sense in which I am using it now. I am speaking of the mystery of personality, something above either cleverness or stupidity, and something we all have to take into account: partly to try to understand it; but partly, where that is not possible, to be edified by it. You are all for values; but isn't personality a value too? It seems so to me, more so than either cleverness or stupidity, it seems positive and absolute, like life — in short, something quite worth while, and calculated to make us trouble about it. That's what I wanted to say in answer to what you said about stupidity."

Nowadays, when Hans Castorp relieved his mind, he did not hem and haw, become involved and stick in the middle. He said his say to the end like a man, rounded off his period, let his voice drop and went his way; though he still got red, and at heart was still afraid of the silence he knew would follow when he had done, to give him time to feel mortified at what he had expressed.

Herr Settembrini let it have full sway before he said: "You deny that you are hunting paradoxes; but at the same time you well know that I love them as much as I do mysteries. In making a mystery of the personality, you run a risk of idol-worship. You do reverence to a hollow mask. You see mystery in mystification, in one of those counterfeits with which a malicious demon of physical form loves sometimes to mock us. Have you ever frequented theatrical circles? You know those physiognomies in which the features of Julius Cæsar, Beethoven, and Goethe unite — the happy possessor of which has only to open his mouth to prove himself the most pitiable fool on God's earth?"

"Very good, a freak of nature," said Hans Castorp. "But not

alone a freak of nature, not simply a hoax. For since these people are actors, they must have a gift, and the gift itself is beyond cleverness and stupidity, it is after all a value. Mynheer Peeperkorn has a gift, say what you like; and thus it is he can stick us all in his pocket. Put Herr Naphta in one corner of the room, and let him deliver a discourse on Gregory the Great and the City of God — it would be highly worth listening to — and put Mynheer Peeperkorn in the other, with his extraordinary mouth and the wrinkles on his forehead, and let him not say a word except 'By all means — capital — settled, ladies and gentlemen!' You will see everybody gather round Peeperkorn, and Herr Naphta will be sitting there along with his cleverness and his City of God, though he may be uttering such penetrating wisdom that it pierces through marrow and cucumber, as Behrens says ——"

"Take shame to yourself for bowing down to success," Herr Settembrini adjured him. "*Mundus vult decipi.* I do not claim that people ought to flock about Herr Naphta. He is too full of guile for my taste. But I am inclined to range myself on his side, in the imaginary scene you have conjured up with such relish. Will you despise logic, precision, discrimination? Will you contemn them, in favour of some suggestion-hocus-pocus and emotional charlatantry? If you will, then the devil has you in his ——"

"But he can often talk as coherently as you please," said Hans Castorp, "when he gets interested. The other day he was telling me about dynamic drugs and Asiatic poison-trees; it was so interesting it was almost uncanny — interesting things are always a bit uncanny — but the interest was not so much in what he was saying as it was taken in connexion with his personality, which made it interesting and uncanny at once."

"Ah, yes, your weakness for Asia is well known to me. True, I cannot oblige with marvels such as those," the Italian said, so bitterly that Hans Castorp hastened to assure him how much he valued his conversation and instruction from quite another angle, and that it had not occurred to him to make comparisons

which would be unjust to both sides. Herr Settembrini paid no heed, he spurned the politeness, and went on: "In any case, Engineer, you must permit me to admire your serene objectivity. It approaches the fantastic, you will admit. The way things stand: this zany has taken away your Beatrice from you, yet you — it is unheard of.

"These are temperamental differences, Herr Settembrini. We have different views as to what is knightly and warm-blooded. You, a southerner, would prescribe poison and dagger, at least you would conceive the affair in its social and passionate aspect, and want me to act like a game-cock. That would of course be masculine and gallant, in a social sense. But with me it is different. I am not at all masculine in the sense that I see in another man only a rival male and nothing more. Perhaps I am not masculine at all — certainly I am not in the sense which I tend to call 'social,' I don't exactly know why. What I do is to question my sad heart whether I have any ground of complaint against the man. Has he really insulted me? But an insult must be of intent, otherwise it can be none. And as for his having 'done anything' to me, there I should have to apply to *her* — and I have no right to, certainly not with regard to Peeperkorn. For he is a quite extraordinary personality, which by itself is something for women, and then he is hardly a civilian, like me, he is a sort of military, a bit like my poor cousin, in that he has a *point d'honneur*, a sore spot, as it were, which is feeling, life. — I know I am talking nonsense, but I'd rather go rambling on, and partly expressing something I find it difficult to express, than to keep on transmitting faultless platitudes. That must be a military trait in my character, after all, if I may say so ——"

"You may say so," Settembrini acquiesced. "A trait at least worthy of praise. The courage to recognize and express — that is the quality that makes literature — that is humanism."

Thus they parted on good terms, Herr Settembrini having given the conversation this placable turn. It was the wiser course; his position had not been so strong he could afford to

push the argument to extremes. A conversation dealing with jealousy was rather slippery ground for him; at one point he would have been obliged to admit that his own position — as a pedagogue — was scarcely masculine in the social and cock-fighting sense, else why should the prepotent Peeperkorn disturb his tranquillity, in the same way Naphta and Frau Chauchat did? Lastly, the Italian could not hope to argue his pupil out of interest in a personality to whose native superiority he himself and his partner in cerebral gymnastic were willy-nilly constrained to bow.

They were on safer ground when they could sustain the conversation in the realms of the intellectual, and hold the attention of their audience by one of their elegant and impassioned debates, academic, yet conducted as though the matter discussed were the most burning question of the time, or of all time. They were of course almost the sole support of such discussions; while these lasted, they did, to some extent, neutralize the effect of "bigness" purveyed by a certain member of their group, who could only accompany them by a running play of wrinkles, gestures, and snatches of mockery. But even that was enough to cast a shadow, rob their brilliant performance of some of its gloss, emasculate it, as it were, set up a cross-current perceptible to them all, though Peeperkorn himself remained unconscious, or conscious to a degree impossible for them to guess. Neither side could get any advantage, both were embarrassed, and the stamp of futility set upon their debate. We might put it like this: that their life-and-death duel of wits came to be carried on always with vague subterranean reference to "bigness" walking beside them, and to be deflected from its orbit by the magnetism "bigness" exerted. One cannot characterize otherwise this puzzling, for the two disputants maddening, posture of affairs. One can only add that had there been no Pieter Peeperkorn, party feeling would have run higher on both sides; as when Leo Naphta defended the arch-revolutionary nature of the Church, against Settembrini's dogmatic assertion that that great historic power was to be looked upon merely as the pro-

tectress of the sinister forces of reaction; whereas all the forces that made for life and future, and looked undismayed on change and revolution, he claimed for the principles of enlightenment, science and progress, which had their rise in an epoch of quite opposed tendencies, the famous century that witnessed the rebirth of classical culture. He drove home his convictions with a graceful play of word and gesture. Whereupon Naphta, with chilling acuity, undertook to show — and showed too, with devastating clarity — that the Church, as the embodiment of the religious and ascetic ideal, was remote indeed from posing as the champion and support of the existing order, in other words of secular culture and civil law — rather had she from the beginning inscribed upon her radical banner the programme of their extirpation root and branch; that absolutely everything beloved and cherished of the bourgeoisie, the conservative, the cowardly, and the impotent — the State, family life, secular art and science — was consciously or unconsciously hostile to the religious idea, to the Church, whose innate tendency and permanent aim was the dissolution of all existing worldly orders, and the reconstitution of society after the model of the ideal, the communistic City of God.

After that, Settembrini took the floor — and well he knew how to avail himself of it. It was lamentable, he said — this confusion of luridly revolutionary doctrine with a general insurrection of all the powers of evil. The Church's love of innovation had for centuries manifested itself in putting to the question the living idea, wherever she found it; throttling it, quenching it in smoke at the stake; to-day she announces through her emissaries that she rejoices in revolution, that her goal is the uprooting of freedom, culture, and democracy, which she intends to replace by barbarism and the dictatorship of the mob. Yea, verily, a fearsome mixture of contradictory consistency and consistent contradiction. . . .

His opponent, Naphta retorted, displayed no lack of the same qualities. By his own account, he was a democrat; yet his words sounded neither democratic nor egalitarian; but rather dis-

played a reprehensible and arrogant aristocratism, as when he alluded to the delegated dictatorship of the proletariat as mob rule! However, where the Church was in question, assuredly he showed himself a democrat; for the Church was admittedly the most aristocratic force in the history of mankind; an aristocracy in the last and highest sense, that of the spirit. For the ascetic spirit — if the pleonasm might be pardoned him — the spirit that would deny and destroy the world, was aristocracy itself, a pure culture of the aristocratic principle. It could never be popular; and the Church, accordingly, had at all times been unpopular. A little research into the cultural history of the Middle Ages would convince Herr Settembrini of the stout resistance which the people — in the widest sense — opposed to the things of the Church. There were for instance monkish figures, the invention of popular fantasy, who, quite in the spirit of Luther, had set up wine, women, and song in opposition to the ascetic idea. All the instincts of secular heroism, all warlike spirit, all court poetry, set themselves in more or less open conflict with the religious idea and the hierarchy. For all that was "the world," all that was "the common people," compared with the aristocracy of the spirit represented by Church.

Herr Settembrini thanked him for jogging his memory. The figure of the monk Ilsan in the *Rosengarten* he did indeed find refreshing by comparison with this much-lauded aristocracy of the grave. He, the speaker, was no friend to the German Reformation; but they would find him ever ready to defend whatever of democratic individualism there was in its teaching, against any and every clerical and feudal craving for dominion over the individual.

"Aha!" cried Naphta. So Herr Settembrini would condemn the Church for lack of democracy, for being wanting in a sense of the value of human personality? But what of the humane freedom from prejudice evinced by canonical law? For whereas Roman law made the possession of legal rights dependent upon citizenship, and Germanic law upon individual freedom and membership in the tribe, ecclesiastical law, orthodoxy, was alone

in divorcing legal rights from either national or social considerations, and asserting that slaves, serfs, and prisoners of war were all capable of making wills and inheriting property.

Settembrini bitingly remarked that he might mention, as not entirely irrelevant in this connexion, the so-called "canonical portion," which subtracted a substantial sum from every testamentary bequest. And he spoke of priestly demagoguery, which began to vent its thirst for power in exaggerated solicitude for the under dog, when the top dog would none of it. The Church, he asserted, cared more about the quantity of souls she got hold of than their quality — which certainly reflected upon her pretensions to spiritual refinement.

So the Church lacked refinement? Herr Settembrini's attention was invited to the inexorable aristocratism which underlay the idea that shame could be inherited: the passing on of guilt to the — democratically considered — innocent descendants; for example, the illegitimacy and lifelong pollution of natural children. But the Italian bade him be silent: in the first place, because his human feelings rose up in arms against Naphta's words, and in the second, because he had had enough of such quibbles, and saw in the shifts of his opponent's apologetics only the same old infamous and devilish cult of nihilism, which wanted to be called Spirit, and found so legitimate, so sacrosanct the admittedly existent hatred of the ascetic principle.

But here Naphta begged to be forgiven for laughing outright. The nihilism of the Church! The nihilism of the most realistic system of government in the history of the world! Herr Settembrini, then, had never been touched by a breath of that ironic humanity which made constant concession to the world and the flesh, cleverly veiling the letter and letting the spirit rule, not to put too sore a constraint on nature? He had never heard of the ecclesiastical conception of indulgence, under which was to be classified one of the sacraments of the Church — namely, marriage, not in itself an absolute good, like the other sacraments, but only a protection against sin, countenanced in order to set bounds to sensual desire; that the ascetic

principle, the ideal of complete chastity, might be upheld, without at the same time opposing an unpolitic harshness to the flesh?

Herr Settembrini, of course, could not refrain from protesting against this hideous conception of "policy"; against the gesture of a shrewd and sinister complaisance, made by the "Spirit" — or what called itself so — against the imaginary guilt of its opposite, which it pretended to deal with in a "politic" sense, but which in reality stood in no need of the pernicious indulgence it proffered; against the accursed dualism of a conception which bedevilled the universe — that is to say, life — as well as life's dark opposite, the Spirit — for if life was evil, the Spirit, as pure negation, must be so too. And he broke a lance in defence of the blamelessness of sensual gratification — hearing which, Hans Castorp could not but think of the humanistic cuddy under the roof, with its standing desk, rush-bottomed chairs, and water-bottle. Naphta asserted that sensual gratification was never blameless — nature, he said, always had a bad conscience in respect of the spiritual. The ecclesiastical policy of indulgence practised by the Spirit he designated as "love" — this to refute the nihilism of the ascetic principle. Hans Castorp felt how very odd indeed the word sounded in the mouth of sharp, skinny little Naphta.

So it went on — we know already how it went, and so did Hans Castorp. We have listened, as he did, for a little while, in order to learn how such a peripatetic passage-at-arms fares, in what way it is blown upon, by the presence of a personality. It seemed as though a secret impulse to animadvert upon the presence of Peeperkorn quenched the leaping spark of wit, and called up that sense of weary devitalization that comes over us when an electric connexion fails to connect. Yes, that was it. No spark leaped nimbly from pole to pole, no flash of lightning, no current. The intellect which should in its own opinion have neutralized the presence was neutralized by it — as Hans Castorp, amazed and curious, perceived.

Revolution, conservation — he looked at Peeperkorn, saw

him stalking along, not particularly majestic on foot, with his slumping gait, his hat drawn over his brows; saw his thick lips with their broken line, heard him say, jerking his head mockingly in the direction of the debaters: "Yes, yes — cerebrum, high cerebral, you understand. Very; that is — it shows" — and behold, in a trice, the current cut off! Dead. As a door-nail. They tried another tack, invoked more powerful spells, came on the "aristocratic problem," on popularity and exclusiveness. Not a spark. Despite itself, what they said sounded personal. Hans Castorp saw Clavdia's travelling-companion as he lay under the red satin coverlet, in his collarless woollen shirt, half ancient *ouvrier,* half royal bust. And the nerve of the debate quivered and died. They tried to galvanize it into life. Negation, cult of nihilism on the one hand, on the other the positive assertion of life, and the inclining of the heart unto love. But where was the spark, where the current, directly one looked at Mynheer, as one did, irresistibly, as though magnetized? They simply were not there — which remained, to use Hans Castorp's expression, neither more nor less than a mystery. He took note, for his collection of aphorisms, that either one expresses a mystery in the simplest words, or leaves it unexpressed. But to get this one expressed, one could only say straight out that Pieter Peeperkorn, with his kingly mask, and bitter, irregular mouth, was both, now this, now that; both seemed to fit him and to neutralize each other when one looked at him — both this and that, the one and the other. Yes, this stupid old man, this commanding cipher! He did not paralyse the opposition by cross-purposes and confusion, like Naphta, he was not like him equivocal, or was so in an entirely different way, in a positive way, this staggering mystery, which so naïvely set at naught not only cleverness and stupidity, but so much else in the way of opposed views invoked by Settembrini and Naphta, in order to stimulate interest, to their own pedagogical ends. The personality, it appeared, was not pedagogically inclined — yet what a find, what a prize, for inquiring youth on its travels! Fascinating it was to watch riddling royalty when the conversation

turned on marriage and sin, indulgences, the guilt or innocence of pleasures of the sense! His head would sink upon his shoulder or chest, the calamitous lips part as the mouth relaxed into pathetic curves, the nostrils dilate as with pain, the folds on the forehead rose until the eyes were fixed in a wide, suffering gaze. — It was a picture of bitterness and woe. And behold, as one looked, this martyr's visage blossomed into wantonness. The head was roguishly on a side, the still open lips wreathed in wickedly suggestive smiles, the sybaritic little dimple appeared in one cheek — he was again the dancing priest, and jerked his head as before, mockingly, in the direction of so much cerebration, as they heard him say: "Ah, yes, yes, absolutely! But isn't there a — are there not — sacraments of pleasure — you understand ——"

Still, as we said, Hans Castorp's diminished friends and teachers were always well served when they could wrangle. They were in their element, whereas the personality was not. Though one might have two views of the rôle he played when wrangling was the order of the day. But on the other hand, when the scene changed from the sphere of the intellectual to the strictly earthly and practical, and dealt with questions, and in fields, where commanding natures prove their worth — then there were no two views possible. For then the others were undone, then they were cast in the shade, then they drew in their horns, and Peeperkorn came out, grasped the sceptre, arranged, decided, "settled." Was there any wonder, then, that he behaved so as to bring that state of things about, that he sought to override logomachy? He suffered, while it held sway, or if it held sway for long. But not in his vanity. Of that Hans Castorp felt assured. For vanity is not on the grand scale, nor is greatness vain. No, Peeperkorn's need of reality had other grounds. It sprang, to put it baldly, from fear: from a characteristic infirmity of minds on the grand scale, from the sensitively and passionately cherished *point d'honneur* which Hans Castorp had struggled to explain to Herr Settembrini, describing it as in a sense a military trait.

"Ladies and gentlemen," the Dutchman said, and lifted his sea-captain's hand, with its nails like lance-heads, in entreaty and monition. "Ladies and gentlemen. Very good. Very. Asceticism. Indulgences. Lust of the flesh. By all means. Most important. Most debatable. But may I — I should like to — I fear we may commit a serious error. Are we not irresponsibly neglecting — one of our highest ——" He drew in a deep breath. "Ladies and gentlemen. This air — this characteristic thawing air, with its somewhat enervating breath, full of memories and promises of spring — we should not breathe it in to breathe it out in —— Really. — I must implore you. We must not. It is an insult. We should give it out only in the form of praise — of complete and utter — enough, ladies and gentlemen. I interrupt myself — in honour of ——" He did, indeed, stand still, bent backward, shading his brows with his hat. They followed his gaze. "May I," said he, "may I draw your attention upwards — high in the sky, to that black, circling point against the blue, intensely blue, shading into black — that is a bird of prey. It is, if I am not mistaken — look, ladies and gentlemen, look, my child. It is an eagle. Most emphatically I call your attention — look, it is no buzzard, no vulture, it is an eagle. If you were as far-sighted as my advancing age — yes, my child, advancing — my hair is white. You would see, as plainly as I do, the blunt pinions — it is a golden eagle. He circles directly overhead, he hovers, not a single beat of his wing — at a tremendous height in the blue, and with his keen, far-sighted eyes under the prominent bony structure of his brows he is peering earthwards. The eagle, ladies and gentlemen, the bird of Jove, king of his kind, the lion of the upper air. He has feathered gaiters, and a beak of iron, with a sudden hook at the end; claws of enormous strength, their talons curving inwards, the front ones overlapped by the long hinder one in an iron clutch. Look!" And he tried to put his long fingers in the posture of an eagle's claw. "Gossip, why are you circling and spying, up there?" He turned his head upwards again. "Strike! Strike downward, with your iron beak into head and eyes, tear out the

belly of the creature God gives you — splendid! Splendid! Absolutely! Bury your talons in its entrails, make your beak drip with its blood ——"

He had wrought himself to a pitch. All interest in Settembrini's and Naphta's antinomies was fled away. But the vision of the eagle remained — even though they ceased talking about it, and devoted themselves to the progamme they were carrying out under Mynheer's lead. They stopped at an inn to eat and drink — quite out of hours, but with an appetite whetted by silent memories of the eagle. There was a feasting and a tippling, such as always went on where Mynheer was, in Dorf or Platz, or the inns at Glaris and Klosters, whither they had gone with the little train. Under his tutelage, they tasted the "classic" gifts of life: coffee and cream with fresh bread, moist cheese and fragrant Alpine butter, heavenly-tasting with hot roasted chestnuts. They drank red Veltliner, to their hearts' contents. Peeperkorn accompanied the impromptu meal with a fire of ejaculations; or incited Anton Karlowitsch Ferge to talk, that good-natured sufferer, who abhorred all high thoughts, but could hold forth so acceptably on the subject of the manufacture of rubber shoes in Russia. He described how the rubber mass was treated with sulphur and other substances, and the finished, glossy product subjected to a heat of over two hundred degrees to "vulcanize" it. He talked about the polar circle, for his business trips had more than once taken him thither; about the midnight sun, and eternal winter at the North Cape — all this out of his scraggy throat, from beneath his bushy moustaches. Up there, he said, the steamers looked tiny, next the gigantic cliffs, on the steel-grey surface of the sea. And a yellow radiation was diffused over great tracts of the heavens — the northern lights. The whole thing had seemed spooky to him, Anton Karlowitsch: the scene and himself to boot.

Thus Herr Ferge, the complete outsider, the only member of the group who stood detached from its complicated relationships. But now that we speak of these, it will be well to relate two conversations, two priceless conversations *à deux*, which our un-

heroic hero had, the first with Clavdia Chauchat, the second with the present companion of her travels; one in the hall, on an evening when the disturbing element lay above with a fever; the other on an afternoon by Mynheer's bedside.

It was half dark in the hall. The social activities had been brief and languid, the guests withdrew early to the evening cure or else took their wilful way into town, to dance and game. A single light burned in the hall ceiling — and in the adjoining salons dimness reigned. But Hans Castorp knew that Frau Chauchat, who had taken dinner without her protector, was not gone upstairs after it, but still lingered in the writing-room, so he did the same. He sat by the tiled hearth, in the back part of the hall, which was raised by one step from the rest, and separated by arches supported on two columns; in a rocking-chair such as that one Marusja had leaned back in, on the evening Joachim had spoken with her for the first and last time. He was, permissibly at this hour, smoking a cigarette.

She came, he heard her approaching step and the sound of her frock; fanning the air with a letter she held by one corner, and saying, in her Pribislav voice: "The porter has gone. Do give me a *timbre poste.*"

She was wearing a thin dark silk this evening, cut round in the neck, with filmy sleeves finished by a buttoned cuff at the wrists. It was the cut he loved. She wore the pearls, they gleamed palely in the half light. He looked up into her Khirgiz face.

"*Timbre?*" he repeated, "I have none."

"No? *Tant pis pour vous.* Not prepared to do a lady a favour?" She pouted and shrugged her shoulders. "I am disappointed. You ought to be more precise and dependable. I imagined you having a compartment in your pocket-book, nice neat little sheets of all denominations."

"Why should I? I never write a letter. To whom should I write? I seldom do, even a card, and that is already stamped. I have no one to write to. I have no contact with the flat-land, it has fallen away. We have a folk-song that says: 'I am lost to the world' — so it is with me."

"Well, then, lost soul, at least give me a *papiros*," said she, and sat down opposite him on a bench with a linen cushion, one leg over the other. She stretched out her hand. "With those, at least, you are provided." She took a cigarette, negligently, from the silver case he held out to her, and availed herself of his little pocket-device, the flame of which lighted up her face. The indolent "Give me a cigarette," the taking it without thanks, bespoke the spoiled, luxurious female; yet even more it betokened a human companionship and mutual "belonging," an unspoken give and take which came both thrilling and tender to his love-lorn sense.

He said: "Yes, I always have them. I am always provided, one must be. How should I get on without them? I have, as they say, a passion for them. To tell the truth, however, I am hardly a very passionate man, though I have my passions, phlegmatic ones."

"I am extraordinarily relieved," she said, breathing out, as she spoke, the smoke she had inhaled, "to hear that you are not a passionate man. But how should you be? You would have degenerated. Passionate — that means to live for the sake of living. But one knows that you all live for sake of experience. Passion, that is self-forgetfulness. But what you all want is self-enrichment. *C'est ça.* You don't realize what revolting egoism it is, and that one day it will make you an enemy of the human race?"

"Well, well, well! Enemy of the human race! How can you make such a general statement, Clavdia? Have you something definite and personal in your mind, when you say we don't live for the sake of life, but for the sake of enriching ourselves? Women don't usually moralize like that, so abstractly. Oh, morality, and that! A subject for Naphta and Settembrini to quarrel over. It belongs to the realm of the Great Confusion. Whether one lives for oneself, or for the sake of life — one doesn't know oneself, no one can know that precisely and certainly. I mean, the limits are fluid. There is egoistic devotion, and there is devoted egoism. I think, on the whole, that it is as it is in love.

Of course, it is probably immoral of me that I cannot very well attend to what you say to me about morality for being so happy that we are sitting here as we once did, and then never again, even since you came back. And that I may tell you there was never anything so lovely as the way those cuffs suit your hand, and the soft flowing silk your arm — your arm, that I know so well ——"

"I am going."

"Oh, please, please not! I promise to have proper regard for the circumstances, and the — personalities."

"As one would expect, from a man without passion!"

"Yes, you see — you mock at me when I — and then, when I— you say you will leave me ——"

"Pray speak a little more connectedly, if you expect me to understand you."

"So I am not to have any benefit from all your practice in guessing the meaning of disconnected sentences? Is that fair, I ask — or I would if I did not know that it is not a matter of justice at all ——"

"No, justice is a phlegmatic passion. In contrast to jealousy — when phlegmatic people are jealous, they always make themselves ridiculous."

"There — ridiculous. Then grant me my phlegm. I repeat, how could I do without it? For instance, how else could I have endured to wait so long?"

"I beg pardon?"

"*Aussi longtemps pour toi.*"

"*Voyons, mon ami.* I say no more about the form of address you persist in, in your folly. You will tire of it — and then, I am not prudish, not an outraged middle-class housewife ——"

"No, for you are ill. Your illness gives you freedom. It makes you — wait, I must hunt for the word — it makes you — *spirituelle!*"

"We shall speak of that another time. It was something else I meant. Something I demand to hear. You shall not pretend I had anything to do with your waiting — if you did wait —

that I encouraged you to it, or even permitted it. You must admit explicitly that the opposite was the case ——"

"Certainly, Clavdia, with pleasure. You never asked me to wait, I did it on my own. I can quite understand your laying stress on the point ——"

"Even when you make admissions, there is always some impertinence about them. You are impertinent by nature — not only with me, but in general — God knows why. Your admiration, your very humility, is an impertinence. Don't think I can't see it. I ought not to speak with you at all, and certainly not when you dare to talk about waiting for me. It is inexcusable that you are still here. You should have been long ago at your work, *sur le chantier*, or wherever it was."

"Now that, Clavdia, is not *spirituel* — it even sounds conventional. You are just talking. You can't mean it in Settembrini's sense — and however else, then? I cannot take it seriously. I will not go off without permission, like my poor cousin, who, as you said he would, died because he tried to do service down below, and who knew himself, I suppose, that he would die, but preferred death to doing service up here any longer. Well, it was for that he was a soldier. But I am not. I am a civilian, for me it would be deserting the colours to do what he did, and go and serve the cause of progress down in the flat-land, despite what Behrens says. It would be the greatest disloyalty and ingratitude, to the illness, and its *spirituel* quality, and to my love for you, of which I bear scars both old and new — and to your arms I know so well, even admitting that it was in a dream, a highly *spirituel* dream, that I learned to know them, and that you had no responsibility for my dream, and were not bound by it, nor your freedom infringed on ——"

She laughed, cigarette in mouth, so that the Tartar eyes became narrow slits; leaning back against the wainscoting, her hands resting on the bench on either side of her, one leg crossed over the other, and swinging her foot in its patent-leather shoe.

"*Quelle générosité! Pauvre petit! Oh la la, vraiment* —— Precisely thus I have always imagined *un homme de génie!*"

" Don't, Clavdia. I am no *homme de génie* — as little as I am a personality. Lord, no. But chance — call it chance — brought me up here to these heights of the spirit — you, of course, do not know that there is such a thing as alchemistic-hermetic pedagogy, transubstantiation, from lower to higher, ascending degrees, if you understand what I mean. But of course matter that is capable of taking those ascending stages by dint of outward pressure must have a little something in itself to start with. And what I had in me, as I quite clearly know, was that from long ago, even as a lad, I was familiar with illness and death, and had in the face of all common sense borrowed a lead-pencil from you, as I did again on carnival night. But unreasoning love is *spirituel;* for death is the *spirituel* principle, the *res bina,* the *lapis philosophorum,* and the pedagogic principle too, for love of it leads to love of life and love of humanity. Thus, as I have lain in my loge, it has been revealed to me, and I am enchanted to be able to tell you all about it. There are two paths to life: one is the regular one, direct, honest. The other is bad, it leads through death — that is the *spirituel* way."

" You are a quaint philosopher," she said. " I will not assert that I have understood all your involved German ideas; but it sounds human and good, and you are good, a good young man. You have truly behaved *en philosophe,* one must say that for you ——"

" Too much *en philosophe* for your taste, eh, Clavdia? "

" No more impertinences. They become tiresome. That you waited for me was silly — uncalled for. But you are not angry, because you waited in vain? "

" It was hard, Clavdia, even for a man phlegmatic in his passions. Hard for me and hard of you to come back with him like that — for of course you knew through Behrens that I was here and waiting for you. But I have told you I regard it as a dream, what we had together, and I admit that you are free. And I waited after all not quite in vain, for here you are, we sit together as once we did, I can hear the piercing sweetness of

your voice, known to my ear from so long ago; and beneath this flowing silk are your arms, your arms that I know — even though upstairs there lies your protector, in a fever, the mighty Peeperkorn, whose pearls you wear —— "

" And with whom, for your own profit and enrichment, you have struck up such a friendship."

" Do not grudge me it, Clavdia, Settembrini reproached me with it too. But that is conventional prejudice. The man is a boon — for God's sake, is he not a personality? He is already old — yes; but even so, I could well understand how you as a woman could love him madly. You do love him madly? "

" All honour to thy philosophy, my little German Hänschen," she said, and lightly stroked his hair. " But I could not find it in my heart to speak to you of my love for him. It would not be *hu* — man."

" Ah, why not, Clavdia? It is my belief that love of humanity begins where poor-spirited people believe it leaves off. We can speak quite quietly of him. You love him passionately? "

She bent to toss her cigarette-end in the grate, and then sat with folded arms.

" He loves me," she said, " and his love makes me proud and grateful, and devoted to him. *Tu peux comprendre çela.* Or else you are not worthy the friendship he feels for you. His feeling forced me to follow and serve him. What else could I do? You may judge. Is it possible for any human being to disregard his love? "

" *Not* possible," Hans Castorp confirmed. " No, of course, it was out of the question. How could a woman bring herself to disregard his feeling, and his anguish over that feeling — to forsake him, as it were, in his Gethsemane —— "

" *Tu n'es pas du tout stupide,*" said she, her slanting eyes fixed in a reverie. " You understand things. ' Anguish over the feeling —— ' "

" Not much understanding is needed to know that you had to follow him — though, or rather because, there must be much that is troubling in his love."

"*C'est exact.* Troubling. There is much care with him, you know, many difficulties." She had taken his hand, and played absently with the fingers — but suddenly she knitted her brows, she looked up and said: "*Mais — dis-moi: ce n'est pas un peu — ordinaire, que nous parlons de lui, comme ça?*"

"No, Clavdia. Surely not. Far from it. Surely it is no more than human. You love the word, and I love to hear you say it, in your quaint pronunciation. My cousin Joachim did not like it — on military grounds. He thought it meant general licence and flabbiness; and in that sense, as an unlimited *guazzabuglio* of self-indulgence, I have my own suspicions of it, I confess. But in the sense of freedom, goodness, *esprit*, then it is great, we can freely apply it to our talk about Peeperkorn and the care and pain he causes you. Of course, they are the result of his sore spot — his dread of denying the feelings, that makes him love so much what he calls the classic gifts of life, the gift of Bacchus, liquid refreshment — we may speak of that in all reverence, for even in that weakness his scale is kingly and we shall lower neither him nor ourselves by speaking of it."

"It is not a question of us," she said. She had folded her arms again. "One would not be a woman if one were not willing to bear humiliation for the sake of a man like that, on the grand scale, as you say, when one is the object of his feeling and of his suffering from it."

"Absolutely, Clavdia. Well said. For then even the humiliation is on the grand scale, and from the height of it the woman can look down on poor creatures built on smaller lines, and speak to them with such contempt as was in your voice when you said, about the postage stamps: 'You ought to be more precise and dependable!'"

"You are hurt? You must not be. Let us put those feelings away, send them to Jericho. Do you agree? I have been wounded too sometimes — I will confess it, since we are sitting together like this. I have been angry with your phlegm, and your being such friends with him, on account of your egoistic craving for experience. Yet I was glad too, and grateful for the respect you

paid him. You were loyal; if you were a bit impertinent too, after all I could make allowance for that."

"Very kind of you."

She looked at him. "You are incorrigible, it seems. And certainly I can't quite tell how much *esprit* you have — but deep you are, a deep young man. Well, very good, one can do with it, and be friends. Shall we be friends, shall we make a league — not against but for him? Will you give me your hand on it? I am often frightened. — Sometimes I am afraid of the solitude with him — the inward solitude, *tu sais* — he is — frightening; sometimes I am afraid something may happen to him — it makes me shudder. — I should be glad to feel I had someone beside me. *Enfin* — if you care to know — that was why I came back here with him — *chez toi*."

They sat knee to knee, he with his rocking-chair tipped toward her, she on her bench. Her last words were breathed close to his face, and she pressed his hand as she spoke. He said: "To me? Oh, Clavdia! That is beautiful beyond words! You came back to me with him? And yet will you say my waiting was silly and wrong and fruitless? It would be very inept of me to refuse, not to know how to value your friendship, friendship with me for his sake ——"

She kissed him on the mouth. It was a Russian kiss, the kind that is exchanged in that spreading, soulful land, at high religious feasts, as a seal of love. But when a notoriously "deep" young man and a lady still young, and of such insinuating charm, exchange it, we are involuntarily reminded of Dr. Krokowski's ingenious if not wholly unobjectionable method of treating the subject of love, in that slightly fluctuating sense, so that no one was ever quite sure whether it was earthly or heavenly, spiritual or fleshly love he had in mind. Are we so treating it, or were Clavdia Chauchat and Hans Castorp, when they exchanged their Russian kiss? But what will the reader say if we simply refuse to go into the question? To try to make a clean-cut distinction between the passionate and the soulful — that would, no doubt, be analytical. But we feel that it would

also be inept — to borrow Hans Castorp's useful word — and certainly not in the least " genial." For what would " clean-cut " be? The subject is so equivocal, the limits so fluctuating. We make bold to laugh at the idea. Is it not well done that our language has but one word for all kinds of love, from the holiest to the most lustfully fleshly? All ambiguity is therein resolved: love cannot but be physical, at its furthest stretch of holiness; it cannot be impious, in its utterest fleshliness. It is always itself, as the height of shrewd " geniality " as in the depth of passion; it is organic sympathy, the touching sense-embrace of that which is doomed to decay. In the most raging as in the most reverent passion, there must be *caritas*. The meaning of the word varies? In God's name, then, let it vary. That it does so makes it living, makes it human; it would be a regrettable lack of " depth " to trouble over the fact.

So while these youthful lips meet in their Russian kiss, let us darken our little stage and change the scene. For now, instead of the dimness of the hall we have the rather pensive light of a declining spring day in the season of melting snows; and our hero is seated in his wonted place at the bedside of Mynheer Peeperkorn, in friendly and respectful converse with that great man. Frau Chauchat, after the tea hour, at which she had appeared alone, as at the previous three meals, had gone shopping in the Platz, and Hans Castorp announced himself for his usual visit to the Dutchman. First of all to show him attention and help him pass the time; but also to be edified by the motions of the great man's personality. In short, out of " varying " motives, varying as life varies. Peeperkorn laid aside the *Telegraaf* and tossed the horn-rimmed eye-glasses upon it. He reached his visitor a broad, sea-captain's hand, and his thick chapped lips, on which sat a distressed expression, moved vaguely. Red wine and coffee were as usual to hand; the coffee things stood on a chair, stained brown from recent use — Mynheer had taken his regular afternoon drink, hot and strong, with sugar and cream, and was in a perspiration. His face with its fringe of white hair was flushed, and little beads stood on brow and upper lip.

"I am sweating somewhat," he said. "Come in, young man, come in. On the contrary. Sit down. It is a sign of weakness when one takes a hot drink and sweats thereafter. Will you — quite right — a handkerchief — thank you." The flush soon faded and gave place to the yellowish pallor which was Mynheer's facial *teint* after a bad attack. The fever had been severe this morning, and in all three stages, the cold, the hot, the moist; Peeperkorn's little eyes looked tired beneath the lined, mask-like brow. He said: "It is — by all means, young man. I would like to express my — the word is —— Positively. Appreciative — very kind of you — to visit an ailing old man —— "

"Not at all, Mynheer Peeperkorn. I am the one to be grateful, for permission to sit here a little; I get a great deal more out of it than you — I assure you my motives are not altruistic. But what sort of description is that of yourself — an ailing old man? It would never occur to anyone to call you that. It gives an entirely false picture."

"Very good," responded Mynheer. He closed his eyes for a second or so, leaning his majestic head against the pillows, the chin raised, the fingers with their long nails folded on his kingly chest, the muscles of which showed beneath the *tricot* shirt. "You are right, young man, or, rather, you mean it well. I am sure. It was pleasant yesterday — yes, yesterday afternoon, at that hospitable spot — the name of which I have now forgotten — where we ate the excellent salami and scrambled eggs — and that sound native wine —— "

"It was gorgeous," Hans Castorp confirmed. "We certainly all filled up — the Berghof *chef* would not have been pleased to see us putting it in — one and all; he'd have felt insulted. That was genuine salami, the real thing; Herr Settembrini ate it with tears in his eyes. He is a patriot, you must know, a democratic patriot. He has consecrated his burgher's pike on the altar of humanity, so that salami might be taxed at the Brenner frontier."

"That is no matter," Peeperkorn declared. "He is most chivalrous and courteous and very affable in conversation — a gal-

lant gentleman, though obviously unable to change his clothing with any frequency."

"None at all," said Hans Castorp, "none at all! I know him well, have been friendly with him for a long time; he was kind enough to take me up, because he found I was a 'delicate child of life.' That is an expression we use between us, the sense of which is not obvious without the context. He has taken much pains to influence me for my good. But never, summer or winter, have I seen him wear anything but those check trousers and that threadbare double-breasted coat. He wears the old things with great dignity, there *is* something gallant about him, I agree with you there. The way he does it is a triumph over poverty — I like better to see it than little Naphta's elegance, that always seems suspicious — a work of darkness, as it were, and he gets the money for it in some hole-and-corner way, I understand."

"A chivalrous and affable gentleman," repeated Peeperkorn, passing over Hans Castorp's remarks about little Naphta. "But also — forgive me the reservation — not free from prejudice. Madame, my companion, has no great opinion of him — you may have seen. She feels little sympathy — no doubt because she perceives the same prejudice to exist toward herself. Not a word, young man. I am far from — comment on Herr Settembrini and your friendly feelings for him. — No more! I should not think of saying that in any point — he has failed in any respect in knightly courtesy. My dear friend — irreproachable, very. But there is — a line drawn, a certain — a withdrawal — which makes comprehensible Madame Chauchat's ——"

"Feeling against him. Perfectly natural. Perfectly justified. Pardon me, Mynheer Peeperkorn, for taking the words out of your mouth. I venture to do so in the consciousness that you will not misunderstand me. When one thinks how women are made (you smile, to hear a person of my youth and inexperience making general observations on this subject) — how dependent a woman's feeling for a man is upon his feeling for her — it is not surprising. Women, if you will permit me so to express myself, are creatures not of action but of reaction; they do not

initiate, they are inactive in the sense that they are passive. May I, even at the risk of being tiresome, try to follow that a little further? Woman, so far as I have been able to observe, regards herself, in a love-affair, as the object. She lets it come; she does not make a free choice, she only chooses on the basis of the man's having chosen, and even then, even then, I must repeat, her choice is suspect, it is prejudiced by the very fact that she has been chosen — provided, of course, the man is not *too* poor a specimen, and even so —— Good Lord, what unalloyed drivel I'm talking! But when one is young, everything seems new and astonishing. You ask a woman: 'Do you love him?' And she tells you: 'He loves me so much!' and rolls her eyes up, or else rolls them down. Imagine an answer like that from one of us — if you will pardon me putting us in the same category. Perhaps there are men who would answer like that, but they are poor-spirited creatures — their women wear the breeches, if you will forgive the expression. I should like to know what kind of self-appraisement is at the bottom of the feminine answer. Is it that the woman thinks she owes a man boundless devotion merely because he has conferred the favour of his choice upon so lowly a creature? Or does she see in the man's love an infallible sign of her personal excellence? I've often asked myself these questions, when I have been thinking quietly alone."

"Primitive — traditional mysteries you touch on there, young man, applying your glib little phrases to the sacred conditions of our existence," responded Peeperkorn. "Man is intoxicated by his desire, woman demands and expects to be intoxicated by it. Hence our holy duty of feeling, hence the shame in unfeelingness, in powerlessness to awaken the woman to desire. Will you take a glass of red wine with me? I will drink, for I am thirsty. I have given out a considerable amount of water today."

"Thanks, Mynheer Peeperkorn. I do not usually take anything at this hour; but I am always ready to drink a swallow or so to your health."

"Then take the wineglass. There is only one, I will use the

water-glass. It won't insult this simple wine to drink it out of an ordinary tumbler —— " He poured out the wine, with Hans Castorp's help, as his hand trembled slightly, and drank thirstily, as though it had been water.

" That is refreshing," he said. " Won't you have some more? No? Permit me to fill my glass " — the second time, he spilled some wine; the turned-over sheet was stained with dark-red spots. " I repeat," he said, with one lancelike finger reared up, " I repeat, that therein lies our duty, our sacred duty to feel. Feeling, you understand, is the masculine force that rouses life. Life slumbers. It needs to be roused, to be awakened to a drunken marriage with divine feeling. For feeling, young man, is godlike. Man is godlike, in that he feels. He is the feeling of God. God created him in order to feel through him. Man is nothing but the organ through which God consummates his marriage with roused and intoxicated life. If man fails in feeling, it is blasphemy; it is the surrender of His masculinity, a cosmic catastrophe, an irreconcilable horror —— " He drank.

" Permit me to relieve you of your glass," Hans Castorp said. " I find your train of thought highly edifying, Mynheer Peeperkorn. You are developing a theology there, in which you ascribe to man a highly honourable, if perhaps rather a one-sided religious function. There is, if I may say so, a certain austerity in your conception, it has its alarming side. Pardon me. All religious austerity is naturally somewhat alarming to people who are built on modest lines. I have no thought of criticizing the conception, I should like simply to return to your remark about certain prejudices, which, according to your observations, Herr Settembrini has on the subject of Madame. I have known Herr Settembrini for some time, more than a year, for years, in fact. And I can assure you that his prejudices, in so far as they exist, are in no case of a petty or bourgeois character. It would be absurd to think so. It can only be a question of prejudice in a general sense, impersonal, relating to certain pedagogic principles, which, in my character as a delicate child of life, Herr Settembrini has been at pains to — but that would lead

us too far. It is a very complex subject, into which I could not —— "

"And you love Madame?" Mynheer suddenly asked. He turned toward his visitor that kingly countenance, with the sore, writhen mouth and the pale little eyes under the arabesque of lines on the brow.

Hans Castorp started. He stammered: "I — that is — I feel great respect for Frau Chauchat, certainly, in her character as —— "

"Pray!" said Peeperkorn, stretching out his hand with that gesture which held back the flow of words. Having thus made a free space for what he was about to say, "Let me," he went on, "let me repeat, that I am far from reproaching this Italian gentleman with any actual offence against the rules of chivalry. I levelled this reproach against no one — no one. But it occurs to me —— Understand me, young man, I am gratified, very. Your presence rejoices my heart, At the same time, I say to myself: your acquaintance with Madame is older than ours. You were a companion of her earlier sojourn up here. And she is a woman of the rarest charms, and I am only an ailing old man. How does it happen — to-day, as I was unable to accompany her, she goes down unattended to the village to make purchases — there is no harm in that, none at all. But doubtless — am I then to ascribe it to the — what was it you said? — the pedagogic principles of Signor Settembrini that you — I beg you not to misunderstand me —— "

"Not at all, Mynheer Peeperkorn. Absolutely not. Not in the least. I act independently. On the contrary, Herr Settembrini has even taken occasion to — I regret to see that you have spilled wine on your sheets, Mynheer Peeperkorn. May I not — we usually put salt on while the spots are fresh —— "

"It does not matter," said Peeperkorn, fixing his guest with his glance,

Hans Castorp changed colour. He said, with a hollow smile: "Everything up here is out of the ordinary. The spirit of the place, if I may put it so, is not conventional. The sufferer,

whether man or woman, is privileged. The laws of chivalry are thus forced rather into the background. You are for the moment indisposed, Mynheer Peeperkorn, an acute indisposition. Your companion is relatively well. I think I do as Madame would wish in representing her here beside you, in her absence — in so far as there can be any talk of representing her, ha ha! — instead of representing you with her and offering to attend her into the village. How indeed should I come to be playing the cavalier to Madame? I have no title to the position, no mandate, and I have, I must admit, a strong sense of mine and thine. In short, I find my position is correct, in face of the general situation, and also the very genuine feelings I entertain for you, Mynheer Peeperkorn. You asked me, I believe, a question, and I think what I have said should be a satisfactory answer to it."

"A very amiable answer," Peeperkorn responded. "I listen with involuntary pleasure, young man, to your fluent little phrases. Your tongue runs on, it springs over stock and stone, and rounds off all the sharp corners. But satisfactory — no. Your answer does not quite satisfy me — you must forgive me for disappointing you. Austere, my dear friend — you used the word with reference to some of my remarks just now. But in yours too I seem to note a certain austerity, they seem a little stiff and forced, and not in harmony with your nature, though I am acquainted with the phenomenon through your bearing in one respect and therefore recognize it now. I mean the formal manner you assume toward Madame — and toward no one else in our little circle, on our walks and excursions. And of which you owe me an explanation. It is a duty, an obligation. I am not mistaken. I have confirmed my observation too many times, and it is unlikely it has not been remarked by others as well — with the difference that these others may perhaps — or even probably — possess a key which I do not."

Mynheer spoke with uncommon precision and clarity this afternoon, despite the exhaustion consequent upon his fever. There was scarcely a trace of his usual rhapsodic style. He half

sat in his bed, his powerful shoulders and splendid head turned toward his guest; one arm was stretched out over the coverlet, with the freckled, sea-captain's hand erect at the end of the woollen sleeve, forming the ring of precision. The lance-tipped fingers were aloft. And his lips formed the words, as precisely, as " plastically," as Herr Settembrini himself could have wished, and he rolled the *r* in his throat in words like probably and austerity.

" You smile," he went on. " You seem to be busy searching the tablets of your memory and finding them blank. But there can be no doubt that you know what I mean. I do not say that you do not sometimes address Madame, or that you do not answer her, as occasion arises. But I repeat, you do so with a definite constraint, an evasiveness, and, in fact, an avoidance of one certain form. One gets the impression that there has been a one-sided wager; it is as though you had eaten a philippina with Madame, and made up that you will not address her with the usual form of address. In short, you never use the third person plural. You never say *Sie* to Madame."

" But Mynheer Peeperkorn — how absurd — what sort of philippina would that be? "

" May I mention the circumstance — you are surely aware of it yourself — that you have just grown pale to the lips? "

Hans Castorp did not look up. He bent over and busied himself with the red stains on the sheet. " It had to come to that, I suppose," he thought. " It had to come out. — And I suppose I even helped it on myself. I can see that now. Did I really go pale? It may be. For now we've certainly come to grips. What will happen? Shall I keep on lying? It might still go — but I won't. I'll just sit tight a few minutes and look at these blood-stains — I mean wine-stains — on the sheet."

They were both silent. The stillness lasted some two or three minutes — and gave evidence how much under such circumstances these very small units of time can expand.

It was Pieter Peeperkorn who first spoke. " On the evening when I first had the pleasure of making your acquaintance,"

he said, beginning in a singsong tone, and letting his voice fall at the end, as though embarked on a long recitative, " we had a little celebration, sat very late eating and drinking and making merry, and then, in an elevated mood, of spirit free and unrestrained, arm in arm we sought our beds. As we parted, here at my door, the idea came to me to ask you to salute Madame on the brow, as a good friend from her former visit up here. You bluntly refused, rejected the idea on the ground that it would be preposterous. You will not deny that the expression itself demanded an explanation — an explanation for which you have remained until now in my debt. Are you willing to absolve yourself of it? "

" Ah, so he noticed that too," Hans Castorp thought, and bent closer over the wine-stains, one of which he scratched with his middle finger. " The fact is I suppose I wanted him to notice it, or I should not have said it. But what to say now? My heart is pounding. Will there be an exhibition of royal rage? Perhaps I'd best keep an eye on his fist, he may be holding it over me already. Certainly I am in a fine position — between the devil and the deep blue sea, as it were."

And suddenly he felt his right wrist grasped by the hand of Peeperkorn.

" Hullo! " he thought. " Why should I be sitting here with my tail between my legs? Have I done him any injury? Not in the least. Let him talk to the man in Daghestan before he does to me. And after that somebody else, and so on. And then me. And what has he to complain of about me? Nothing, so far. Then why should my heart be pounding like this? It is high time I sit up and look him in the eye — with all due respect to his personality, of course."

He did so. The great man's face was yellow, the eyes pale beneath the forehead's heavy folds, a bitter expression sat on the wounded lips. They looked each other in the eye, the splendid old man and the insignificant young one, and Peeperkorn continued to hold Hans Castorp by the wrist. At last he said, gently: " You were Clavdia's lover when she was here before."

Hans Castorp bowed his head once more but lifted it again straightway, took a deep breath, and began: "Mynheer Peeperkorn! It is in the highest degree repugnant to me to tell you a lie. I am searching for a means of avoiding it, but this is not easy. I should be boasting if I say yes, lying if I say no. Let me explain in what sense this is to be taken. I lived a long time, oh, a very long time in this house with Clavdia — I beg pardon, with the present companion of your travels — before making her acquaintance. Our relations — or, rather, my relation to her — was never the social one; I can only say of it that its beginnings are shrouded in darkness. In my thoughts I have never named Clavdia but with the thou — and never in reality either. For on the evening when, casting off certain pedagogic restraints of which we were speaking, I made bold to approach her, upon a pretext furnished me by the long-ago past, it was carnival. It was an evening of masks and freedom, an irresponsible hour, when the thou was in force, and by the power of magic and dreams, somehow had — full sway. And — it was also the eve of Clavdia's departure."

"Full sway," repeated Peeperkorn. "You have put that very — very — well." He released Hans Castorp's hand, and began with his own huge ones to massage both sides of his own face, eyes, cheeks, and chin. Then he folded his hands upon the wine-bespotted sheet, and laid his head on the left shoulder, the one toward his guest, with the effect that his face was lightly turned away.

"I have given you the best answer I could, Mynheer Peeperkorn," Hans Castorp said. "I have tried to say neither too much nor too little. I was concerned to let you see that it is in a way open to us to count that evening — when the thou had full sway, and it was the eve of Clavdia's departure — or not to count it. It was an extraordinary occasion, almost outside the calendar, intercalated, so to speak, a twenty-ninth of February. It would have been only half a lie if I had simply denied the truth of what you said."

Peeperkorn made no answer.

"I preferred," Hans Castorp began again, after a pause, "to tell you the truth, rather than run the risk of losing your favour, which, I openly admit, would be a sensible loss to me, I may say a blow, a real blow, comparable to the one I received when Frau Chauchat returned hither as the companion of your travels. I have risked letting this happen, because I have long wished and hoped that there might be understanding between myself and the man for whom I entertained feelings of the most extraordinary respect and reverence. It seemed finer, more 'human' to me — you know that is Clavdia's favourite word, and how she pronounces it, in that enchanting, husky drawl of hers — than silence and dissimulation; and in that sense a weight was lifted from my heart when you put your question."

No answer.

"One thing more, Mynheer Peeperkorn," Hans Castorp went on. "There was another thing that made me wish to make a clean breast of it to you: and that was the personal experience I had with the irritating effect of uncertainty, being let in for suspicions that could be neither confirmed nor dismissed. You know now who it was — before this present relationship was established which it would be absurd of me not to respect — with whom Clavdia spent — or experienced, or committed — that twenty-ninth of February. It is clear to you now. But for my part I have never been able to know — though of course I realized that anyone in my situation has to reckon with the past — by which I really mean predecessors — and though I also realized that Hofrat Behrens is an amateur portrait-painter, and had, in the course of many sittings, made a capital portrait of her, with a treatment of the skin so very lively and realistic that — between ourselves — it gave me very seriously to think. I have tormented myself no end with that riddle, and still do."

"You still love her?" Peeperkorn asked, without changing his position, his face still turned away. The large room fell more and more into twilight.

"You will pardon me, Mynheer Peeperkorn," answered Hans Castorp, "but my feeling for you, which is one of the highest

respect and admiration, will not permit me to speak of my feeling for the present companion of your travels."

"And does she —" Peeperkorn asked, with lowered voice, "does she still return your feeling?"

"I do not say," answered Hans Castorp, "I do not say that she ever returned it. That is scarcely credible. We were touching upon this subject earlier in the afternoon, when we spoke of the responsive nature of women. There is nothing much about me to fall in love with. I am not built on a grand scale, as you can see. The possibility of — of a twenty-ninth of February could only be ascribed to feminine receptivity on the basis of the man's choice already made. I must say that when I refer to myself as a man, it seems to me a sort of self-advertising and bad taste — but at all events, Clavdia is a woman."

"She was responsive to your feeling," murmured Peeperkorn, with wry lips.

"How much more so to yours," said Hans Castorp. "And in all probability to many another. One has to face that, when ——"

"Stop!" Peeperkorn said, still turned away, but with a gesture of the palm toward his interlocutor. "Is it not rather — common — of us to talk about her?"

"I don't feel it so, Mynheer Peeperkorn. I think I can set your mind at rest on that point. These are human topics we are treating of; human in the sense that they have to do with freedom and the *spirituel* — you must pardon me if I use a rather ambiguous terminology, but I needed the expression lately, and made it my own."

"Very good, go on," Peeperkorn said in a low voice.

Hans Castorp spoke in a low voice, too, and sat on the edge of his chair by the bed, bent toward the kingly old man, his hands between his knees.

"For she is certainly a most *spirituel* being," he said, "and the husband beyond the Caucasus — you know, of course, that she has a husband beyond the Caucasus — gives her her freedom, whether out of stupidity or intelligence I don't know, I

don't know the chap. But it is a good thing he does, for it is her illness grants it to her — and whoever falls into our situation will do well to follow his example, and not complain, either of the past or of the future."

"You don't complain? " asked Peeperkorn, and turned his face. It seemed ashen in the twilight, the pale, weary eyes stared out beneath the great folds of brow, the large chapped lips stood half open, like the mouth of a tragic mask.

"I hardly thought it was a question of myself," Hans Castorp answered modestly. "What I meant was that you should not complain, nor deprive me of your friendship because of events in the past. That is what concerns me at this hour."

"But aside from that," Peeperkorn said, "I must involuntarily have been the cause of much suffering on your part."

"If you put the question," responded Hans Castorp, "and if I answer yes, my answer must not be taken to mean that I did not know how to value the enormous privilege of knowing you; for that privilege was indissolubly bound up with the suffering."

"I thank you, young man, I thank you. I value the courtesy of your little phrases. But, aside from our acquaintance —— "

"It is difficult," Hans Castorp said, "to divorce the two; and the idea does not commend itself to me that I should divorce them in order to be free to reply in the affirmative to your question. The very fact that it was a personality like you in whose company Clavdia returned could only make more distressing and involved her coming back in the company of anybody whatever. It gave me a quarter of an hour, I assure you, and still does, that I do not deny; I have purposely kept as much as I could to the positive element, that is my sincere feeling of honour and reverence for you, Mynheer Peeperkorn — in which there mingled a spice of malice against your mistress; for women are never at ease when their lovers come to terms."

"True enough," Peeperkorn said, and ran his hand over mouth and chin to conceal a smile, as though he were afraid Madame Chauchat might see it. Hans Castorp too smiled discreetly — and then they both nodded, in mutual understanding.

"This little revenge," went on Hans Castorp, "was granted me at the end, because, so far as I personally am concerned, I have a quarrel after all, not with Clavdia, not with you, Mynheer Peeperkorn, but with my lot in general, my destiny. I will try to tell you about it, in so far as I can, now that I am secure in the honour of your confidence, and in this altogether exceptional and extraordinary twilight hour."

"Pray do so," said Peeperkorn, courteously, and Hans Castorp went on.

"I have been up here a long time, Mynheer Peeperkorn, years. How long I hardly know myself, but it has been years of my life. My cousin, to visit whom I came up, in the first instance, was a soldier, an upright and honourable soul, but that was no help to him — he died, and left me, and I remained here alone. I was no soldier, but a civilian, I had a profession, as you may have heard, a good, two-fisted job, which is even supposed to do its share in drawing together the nations of the earth — but somehow it did not draw me. I admit this freely; but the reasons for it I cannot describe otherwise than to say that they are veiled in obscurity, the same obscurity that envelops the origin of my feeling for Madame your mistress — I call her that expressly to show that I am not thinking of undermining the situation as it exists — my feeling for Clavdia Chauchat, and my intimate sense of her being, which I have had since the first moment her eyes met mine and bewitched me, enchanted me, you understand, beyond all reason. For love of her, in defiance of Herr Settembrini, I declared myself for the principle of unreason, the *spirituel* principle of disease, under whose ægis I had already, in reality, stood for a long time back; and I remained up here, I no longer know precisely how long. I have forgotten, broken with, everything, my relatives, my calling, all my ideas of life. When Clavdia went away, I waited here for her return, so that now I am wholly lost to life down below, and dead in the eyes of my friends. That is what I meant when I spoke of my destiny, and said there might be some justice in a complaint over my present state. I have read a story — no,

I saw it in the theatre: a good-natured youth, a soldier like my cousin, who comes to know a charming gipsy — charming she was, with a flower behind her ear, a wild and fatal creature, who so bewitches him that he goes off altogether, sacrifices everything to her, deserts the colours, joins the smugglers, dishonours himself in every way. Well, when he has got so far, she for her part has had enough of him, and takes up with a matador, a forceful personality with a magnificent baritone voice. The end of it all is that the little soldier, white as a sheet, shirt open at the throat, stabs his mistress with his knife in front of the circus — which, after all, she brought upon herself. It is rather a pointless story after all: how did I come to think of it?"

Mynheer Peeperkorn, at mention of the knife, had shifted his position in the bed, with a quick motion to one side, turning his face toward his guest, and looking him piercingly in the eye. Now he pulled himself to a more comfortable posture, supporting himself on one elbow, and said: "Well, young man, I have listened to you, and I am in the picture. On my side, let me make you an honourable declaration. Were my hair not white, my limbs not racked with fever, you would see me ready to give you satisfaction, man to man, weapon to weapon, for the injury I unwittingly did you, and that which my companion added to it, for which likewise it is mine to atone. Positively, my friend — you would see me at your service. But as matters lie, you must let me make a different proposal. It is this: I recall an exalted moment, when our acquaintance was very young, when I felt myself pleasantly impressed by your native parts, and stood ready to offer you the brotherly thou; but then perceived that the moment was premature. Very good. I stand again to-day at that moment, I return to it, I declare that the period of probation has come to an end. Young man, we are brothers. Your phrase was that the thou had full sway — very good, let ours likewise have full sway, let us give free rein to brotherly feeling. The satisfaction which age and incapacity prevent me from giving you, I offer in another form, in the

form of a brotherly alliance, such as one forms against a third party, against the world, against all and sundry; let us swear it to each other in the name of our feeling for somebody. Take your wineglass, young man, I will use the water-glass again, it does the crude new wine no shame ——"

With his trembling hand he filled the glasses, Hans Castorp hastening to assist him.

"Take it," repeated Peeperkorn, "take my arm, let us drink so, let us drink it out — positively, young man. Very. Here is my hand, *Art thou satisfied?*"

"That is no word for it, of course, Mynheer Peeperkorn," said Hans Castorp. He had not found it easy to drink out the full glass at a draught; he spilled a little and dried his knee with his handkerchief. "I might better say that I am immensely happy, and can hardly grasp how this has all come about, it is like a dream. What an immense honour for me! How I have deserved it I scarcely know, certainly in no active sense. It is not surprising that at first it seems entirely too bold, and I doubt if I shall be able to fetch it out — especially in Clavdia's presence, who is not quite so likely to be pleased with the new arrangement, all at once."

"Leave that to me," responded Peeperkorn; "the rest is a matter of practice and habit. Go, now, young man. Leave me, my son. The night has fallen, our loved one may return any moment, and a meeting between you just now would perhaps not be quite well-advised."

"Farewell, Mynheer Peeperkorn," Hans Castorp said, and rose. "Yes, it has grown dark. I can imagine Herr Settembrini coming in suddenly and turning on the light, to let reason and convention reign — it is a weakness of his. Good-bye until to-morrow. I leave you, so proud, so joyful, as I could never have dreamed it was possible for me to be. And now you will have at least three good days, and free of fever, and that rejoices me as much as though it were myself. Brother, good-night!"

MYNHEER PEEPERKORN (CONCLUSION)

A WATERFALL is always an attractive goal for an excursion. We scarcely know how to explain why Hans Castorp, with all his native love of falling water, had never visited the picturesque cascade in the valley of the Fluela. His cousin's strong sense of duty to the service had probably prevented him, during Joachim's time; the latter's purposeful attitude had tended to confine their activities to the close vicinity of the Berghof. But even since that time — if we except the winter excursions on skis — Hans Castorp's relations with the mountain scenery had been extremely conservative, not to say monotonous. The young man found a curious pleasure in the contrast between the limitations of his physical sphere and the broad scope of his mental operations. However, when it was proposed that his little group of seven people should make a driving excursion to the waterfall, he readily assented.

It was the blissful month of May, oft celebrated in the pleasant little ditties of the flat-land. Up here the air was fresh, the temperature scarcely ingratiating; but at least the snow was gone. It might, indeed, snow again; during the last few days there had been flurries of gigantic flakes, but it did not lie, it only made wet. The winter drifts had wasted away, they were gone, save for vestiges here and there; and the green slopes, the open paths, tempted the spirit to rove.

The group had been less socially occupied of late weeks owing to the illness of its ruling spirit, the prepotent Pieter Peeperkorn. His fever refused to yield to the beneficent working of the climate or the skilled ministrations of so excellent a doctor as Hofrat Behrens. He was obliged to spend much time in bed, not only on the days when the quartan fever held sway, but on others too. There was trouble with his liver and spleen, Behrens told those who tended him; the digestion was not what it should be — in short, the Hofrat did not neglect to point out

that the condition seemed to indicate a danger of chronic debility, not to be ignored.

Mynheer Peeperkorn had presided at only one evening festivity in all these weeks; and the group had taken but one short walk. Hans Castorp was rather relieved than otherwise at this state of affairs; for the pledge he had drunk with Clavdia Chauchat's protector made him difficulties, in general conversation, of the same kind he had to deal with in the case of Frau Chauchat herself, namely the avoidance of the formal mode of address — as though, as Peeperkorn said, they had eaten a philippina together. He was fertile in expedients to get round it or simply leave it out; nevertheless, the favour accorded him by Peeperkorn had doubled his present dilemma.

But now the excursion to the waterfall was the order of the day; Peeperkorn himself had arranged it, and felt equal to the effort. It was the third day after the usual attack, and he announced that he wished to take advantage of it. He did not, indeed, appear at the early meals of the day, but took them, in company with Madame Chauchat, in their salon, as they often did of late. But Hans Castorp received word, through the lame concierge, to be ready for a drive an hour after the midday meal, and further, to communicate with Ferge and Wehsal, Settembrini and Naphta, and to engage two landaus for three o'clock.

Accordingly, at this hour they assembled before the portal of the Berghof — Hans Castorp, Ferge and Wehsal, and awaited the pair from the *apartements de luxe;* whiling the time by holding out lumps of sugar on the palms of their hands, for the horses to nip them up with thick, moist black lips. Their companions appeared with no great delay on the threshold; Peeperkorn's kingly head seemed narrower; he lifted his hat as he stood in a long, rather shabby ulster, by Madame Chauchat's side, and his lips shaped a vague form of greeting to the company in general. Then he descended and shook hands with the three gentlemen, who met him at the foot of the steps. He laid

his left hand on Hans Castorp's shoulder, saying: "Well, young man, and how goes it, my son?"

"Topping, thanks, I hope it's mutual," responded the young man.

The sun shone, the day was beautiful and bright. But they had done well to don overcoats, driving would be cool. Madame Chauchat too wore a warm belted mantle of some woolly stuff with a pattern of large checks, and a small fur about her shoulders. The rim of her felt hat was turned down at one side by the olive-green veil she wore bound under her chin; an effect so charming that it was actual pain to most of the beholders — Ferge being the only man there not in love with her. To his disinterested state was probably due the temporary advantage he presently enjoyed, of being selected to sit opposite Mynheer and Madame in the first landau, while Hans Castorp mounted with Wehsal into the second, catching as he did so a mocking smile that for a moment visited Frau Chauchat's face. The others would be called for at their lodgings. The Malayan servant joined the party with a capacious basket, from the top of which protruded the necks of two winebottles. He bestowed it under the back seat of the first landau, took his place by the coachman on the box and folded his arms; the horses started up, and the carriages, with the brakes against their wheels, drove down the drive.

Wehsal had seen Frau Chauchat's smile, and expressed himself on the subject to his companion, showing his bad teeth as he talked.

"Did you see," he asked, "how she was laughing at you for having to drive alone with me? Yes, yes, a man like me is always fair game. Do you find it so disgusting to have to sit next to me?"

"Pull yourself together, Wehsal, and stop talking in that poor-spirited way," Hans Castorp admonished him. "Women are for ever smiling, at anything, just for the sake of smiling; there is no sense in attending to it. Why do you always cry yourself down? You have your advantages and your disadvantages,

like the rest of us. For instance, you can play out of the *Midsummer Night's Dream*, and it's not everybody who can. Will you play for us again soon? "

" Yes, you think you can talk to me condescendingly, like that," retorted the wretched soul, " and you don't know what cheek there is in your consolation and how it just lowers me the more. You have the right to, though. You are laughing out of the wrong corner of your mouth now; but once you were in the seventh heaven, and felt her arms about your neck — oh, God, it burns me in the pit of my stomach when I think of it — and you are conscious of all you have had, when you look down on me and my torments and think what a beggarly wretch I am."

" You haven't a pretty way of expressing yourself, Wehsal. I don't need to conceal my opinion of it, since you reproach me with being cheeky: it is really very repulsive and probably intentional on your part; you lay yourself out to be disgusting and humiliate yourself, the whole time. Are you really so desperately in love with her? "

" Fearfully," answered Wehsal, with a head-shake. " Words cannot express what I have had to endure from my craving for her. I wish I could say it will be the death of me — but the trouble is, one can neither die nor live. It was a bit better while she was away, I was gradually beginning to forget her. But since she came back, and I have her daily before my eyes, I get attacks — I bite my hand and strike about me, and am beside myself. Such things ought not to be; yet one cannot wish not to have them. Whoever is in that state cannot wish not to be, it would be like wishing not to live, because it has bound itself up with life. What good would it do to die? Afterwards — afterwards, yes, gladly. In her arms it would be bliss. But before — no; it would be preposterous, because life is longing, and longing is life — it cannot go against itself, that is the cursed catch in the game. Even when I say cursed, it is only a way of talking, as though I were somebody else, for in myself I cannot feel it so. There are many kinds of torture, Castorp, and whichever one you are under, your one desire and longing is to be free of it.

But the torture of fleshly lust is the only one you can never wish to be free of, except through satisfaction. Never, never in any other way, never at any price. So it is; the man who is not suffering from it doesn't dwell on it; but the man who is learns to know our Lord Jesus Christ, and his tears run down. Good Lord in heaven, what a thing it is, that the flesh can crave the flesh like that, simply because it is not its own flesh, but belongs to another soul — how strange, and yet, when you come to look at it, how unassuming, how friendly, how almost apologetic! One might say, almost, if that is all he wants, in God's name let him have it! What is it I want, Castorp? Do I want to kill her? Do I want to shed her blood? I only want to fondle her. Dear, good Castorp, don't despise me for whining like this — but after all, couldn't she let me have my way? There would be something higher about it, Castorp; I am not a beast of the field, in my way I am a man too. Pure fleshly desire casts about, here, there, and everywhere; it is not bound, not fixed, and so we call it animal. But when it is fixed upon a human being, with a human face, then we begin talking about love. It is not that I just crave her carnal part, to enjoy as if she were a flesh-and-blood doll; if there were one little least thing different about her face, it might be that I should not crave her at all — which shows that I love her soul, and love her with my soul. For love of the face is love of the soul ——"

"Why, Wehsal, what's the matter with you? You are off your head, you don't know how you are going on ——"

"But that is just it," pursued the unhappy wretch, "that she has a soul, that she is a creature made up of soul and body. And her soul will have absolutely nothing to do with mine, nor her body either, and thence come, oh, God, the torments I suffer, and therefore is my desire condemned to shame, and my body must mortify itself for ever. Why will she know nothing of me, Castorp, either body or soul, and why is my desire a horror to her? Am I not man? Even if I am repulsive? I swear to you that I am, that I would give her more than all the others who have lain there, once she opened to me the bliss of her embrace,

of her arms, which are beautiful because her soul is so. There is not a glory of the flesh I would not offer her, Castorp, if it were only a matter of the body, not of the countenance, if it were not her accursed soul that will have none of me, without which I should have no longing for her body — that is the devil's treadmill in which I eternally go round and round."

"Hush, Wehsal, hush, the coachman can understand you. He does not turn his head, on purpose, but I can see by the expression of his back that he is listening."

"Yes, you're right, he is listening, and he understands. There you have again the thing I am talking about, and can see what it is like. If I were speaking of — of palingenesis, or hydrostatics, he would not understand, and would not listen, he would not have the faintest idea about it, nor care to have. There is no popular understanding for those things. But this business of body and soul, the last and highest and most ghastly private matter in the world, is also the most universal — everybody can understand it and laugh at anyone suffering from it, whose days are a torture of desire and his nights a torment of hell. Castorp, dear Castorp, let me make my little moan to you — you don't know the sort of nights I have. Every night I dream of her, ah, what do I not dream of her, it makes me burn inside even to think of it! And all the dreams end the same way: she gives me a box on the ear, slaps me in the face, sometimes spits at me, with her face all distorted with disgust, and then I awake, covered with sweat and drowned in shame and desire ——"

"That will do, Wehsal. We will sit quiet now, and make up our minds to hold our tongues until we reach the grocer's and someone gets in with us. That is my wish. I don't want to wound you, and I admit that your mental state is a quite choice and particular mess. But you know the story about the maiden who by way of being punished for something had snakes and toads hop out of her mouth, a snake or a toad for every word she spoke. The book does not say what she did about it, but I should think she finally had to keep her mouth shut."

"But every human being needs to express what he feels," said Wehsal complainingly, "to relieve himself, my dear Castorp, when he is in the state I am in!"

"And every human being has the right to do it, too, if you like. But my dear Wehsal, it seems to me there are certain rights a man simply does not assert."

After which, according to Hans Castorp's desire, they were silent. Moreover, they were now arrived at the grocer's vine-clad cottage, where they needed not to linger at all, for Naphta and Settembrini stood waiting in the street; the one in his shabby fur, the other in a yellowish-white spring overcoat, copiously stitched, and looking almost foppish. They all bowed and exchanged greetings, and Naphta took his place beside Ferge in the first landau, which now contained four persons, while Herr Settembrini added himself to the other two in the second carriage. Wehsal gave up his place on the back seat, and the Italian lolled there elegantly, as though on his native Corso; in his very best mood, and bubbling over with *esprit*.

He talked about the pleasure of driving, the charm of sitting still and being moved along at the same time amid a changing scene; showed a fatherly interest in Hans Castorp, even patted the forlorn Wehsal's cheek and bade him forget his own unsympathetic ego in admiration of the blithe exterior world, to which the Italian pointed with a spacious gesture of his hand in its worn leather glove.

It was a delightful drive. The horses, all four of them sturdy, glossy, well-fed beasts, with a blaze on each forehead, covered the excellent road at a steady pace. There was no dust. The route was bordered here and there by crumbling rock tufted with grass and flowers. Telegraph-poles flew past. Their way wound along the mountain forests in pleasant curves that invited the interest and led it on; in the sunny distance glimmered mountain heights still partly covered with snow. They left behind their own accustomed valley, and the change of scene refreshed their spirits. At the edge of the forest they drew up, having decided to cover on foot the remainder of the distance to the goal they

had in mind — a goal of which they had been for some time aware, by reason of the sound that came to their ears, at first scarcely perceptible, but steadily increasing in volume. They all heard, directly they dismounted, that far-away, sibilant, vibrating roar, that distant murmuring of water, as yet so faint that they would suddenly lose the sound and pause to listen again.

"It is mild enough now," Settembrini said. He had often been here before. "But when you come close, it is brutal, at this time of the year. You won't be able to hear yourselves think — mark my words."

Thus they entered the woods, along a path strewn with damp pine-needles: Pieter Peeperkorn first, leaning on Madame Chauchat's arm, his soft black hat drawn down on his brows, walking with his slumping gait; behind them Hans Castorp, hatless, like the other gentlemen, hands in pockets, head on one side, whistling softly as he looked about; then Naphta and Settembrini, then Ferge and Wehsal, last the Malay with the tea-basket on his arm. They all talked about the wood.

For the wood was not quite usual, it had a peculiarity which made it picturesque, exotic, even uncanny. It abounded in a hanging moss that draped and wreathed and wrapped the trees: the matted web of this parasitic plant hung and dangled in long, pallid beards from the branches, so that scarcely any pine-needles were visible for the shrouding veil. A complete, a bizarre transformation, a bewitched and morbid scene. For the trees were sick of this rank growth, it threatened to choke them to death — so all the visitors felt, as the little train wound along the path toward the sound, and the hissing and splashing swelled slowly to a mighty tumult that justified Settembrini's prediction.

A turn in the path revealed the bridge and the rocky ravine down which the torrent poured. At the moment their eyes perceived it, their ears seemed saluted with the maximum of sound — for which infernal was the only right word. The volume of water fell perpendicularly in a single cascade, perhaps nine or ten feet high, and of considerable breadth, and foaming white

shot away over the rocks. The frantic noise of its falling seemed to mingle all possible intensities and variations of sound — hissing, thundering, roaring, bawling, whispering, crashing, crackling, droning, chiming — truly it was enough to drive one senseless. The visitors went very close, on the slippery rocks at the bottom of the chasm, and stood looking, bespattered with its spray, enveloped in its mist, their ears stopped by its insensate clamour. They exchanged glances and head-shakes and rather intimidated smiles as they stood regarding this spectacle, this long catastrophe of foam and fury, whose preposterous roaring deafened them, frightened them, bewildered their senses of sight and hearing, so that they even imagined they heard above, below, and on all sides, cries of warning, trumpet-calls, hoarse human voices.

Gathered in a little group behind Mynheer Peeperkorn, Frau Chauchat surrounded by the five gentlemen, they stood and looked into the surging waters. The others could not see the Dutchman's face, but they saw him take off his hat, and breathe in the freshness with expanding chest. They communicated by looks and signs, for words would have been useless, even shrieked immediately into the ear, against that raging thunder. Their lips formed soundless phrases of wonder and admiration. Hans Castorp, Settembrini, and Ferge proposed, by nods and signs, to climb up the side of the ravine in which they stood, and look down upon the water from above. It was not difficult: a series of narrow steps cut in the rock led up to an upper storey, so to speak, of the forest. They climbed it, one behind the other, reached the bridge which spanned the water just where it arched to pour downward, and leaning on the rail, waved to the party below. Then they crossed over and climbed laboriously down on the other side of the stream, whence they rejoined their friends by a second bridge over the whirling torrent.

Tea-drinking was now indicated; and more than one of them said it might be well to withdraw a little from the din in order to enjoy that refreshment in comfort, not totally dumb, not utterly deafened and dazed. But they learned that Peeperkorn

thought otherwise. He shook his head, and pointed several times with violence toward the ground. His distorted lips curled back with the emphasis of the " Here! " they shaped. What could the others do? In such matters he was accustomed to command, and the weight of his personality would always have been decisive, even if he had not been, as he was, master and mover of the expedition. Size itself is tyrannical, autocratic; thus it has always been, thus it will remain. Mynheer desired to eat in sight, in thunderous hearing of the waterfall, it was his mighty will. Who did not wish to go hungry must acquiesce. Most of them felt dissatisfied. Herr Settembrini saw that all chance of conversation, of a human interchange of ideas, would be out of the question, and flung up his hand with a gesture of resigned despair. The Malay hastened to carry out his master's will. Two camp-stools were set up against the rocks for Monsieur and Madame, and at their feet upon a cloth he spread out the contents of the basket: coffee-apparatus and glasses, thermos bottles, cake and wine. The others found places on boulders, or against the railing of the foot-bridge, holding their cups of hot coffee in their hands, their plates on their knees; they ate silently, amid the clamour.

Peeperkorn sat with his coat-collar turned up and his hat on the ground beside him, drinking port out of a monogrammed silver cup, which he emptied many times. And suddenly he began to speak. Extraordinary man! It was impossible for him to hear his own voice, still more for the others to catch a syllable of what he let transpire without its in the least transpiring. But with the winecup in his right hand, he raised his forefinger, stretching his left arm palm outwards toward the water. They saw his kingly features move in speech, the mouth form words, which were as soundless as though spoken into empty, etherless space. No one dreamed he would continue; with embarrassed smiles they watched this futile activity, thinking every moment it would cease. But he went on, with tense, compelling gesture, to harangue the clamour that swallowed his words; directing upon this or that one of the company by turns the gaze of his

pale little weary eyes, spanned wide beneath the lifted folds of his brow; and whoever felt himself addressed was constrained to nod back again, wide-eyed, open-mouthed, hand to ear, as though any sort of effort to hear could better the utterly hopeless situation. He even stood up! There, in his crumpled ulster, that reached nearly to his heels, the collar turned up; bareheaded, cup in hand, the high brow creased with folds like some heathen idol's in a shrine, and crowned by the aureole of white hair like flickering flames; there he stood by the rocks and spoke, holding the circle of thumb and forefinger, with the lancelike others above it, before his face, and sealing his mute and incomprehensible toast with that compelling sign of precision. Such words as they were accustomed to hearing from him, they could read on his lips or divine from his gestures: "Settled" and "Absolutely!"—but that was all. They saw his head sink sideways, the broken bitterness of the lips, they saw the man of sorrows in his guise. But then quite suddenly flashed the dimple, the sybaritic roguishness, the garment snatched up dancewise, the ritual impropriety of the heathen priest. He lifted his beaker, waved it half-circle before the assembled guests, and drank it out in three gulps, so that it stood bottom upwards. Then he handed it with outstretched arm to the Malay, who received it with an obeisance, and gave the sign to break up the feast.

They all bowed and thanked him as they hastened to do his bidding. Those crouching on the ground sprang up, the others jumped down from the railing. The little Javanese in his stiff hat and turned-up collar gathered the remnants of the meal. They went back along the path in the same order as they had come, through the draped, uncanny grove, to the high road and the waiting carriages.

This time Hans Castorp mounted with Mynheer and Madame, and sat opposite the pair with the humble Ferge, to whom all high thoughts were vain. Scarcely a word was spoken on the homeward drive. Mynheer sat with his jaw dropped and his hands palm upward on the carriage rug spread across his and

Madame's knees. Settembrini and Naphta dismounted and took their leave before the carriages crossed the track and the water-course, and Wehsal drove alone as far as the portal of the Berghof, where the party separated.

Was Hans Castorp's sleep this night rendered light and fitful by portents of which his soul knew naught — so that the slightest variation in the usual nightly peace of the Berghof, the faintest commotion, the barely perceptible sound of running, was enough to fetch him broad awake, to make him sit up in bed? He had been, in fact, awake for some time before a knock came on his door, as it did shortly after two o'clock. He answered at once, composed, alert and energetic, and heard the voice of one of the nurses in the house, saying in high, uncertain tones that Frau Chauchat would be glad if he would come at once to the first storey. Briskly he responded, sprang up and flung on some clothing, ran his fingers through his hair, and went down; not slow, not fast, and more in uncertainty as to the how than the what, in the meaning of these summons.

The door to Peeperkorn's salon stood open, also that to his bedroom, where all the lights were burning. The two physicians, the Directress, Madame Chauchat, and the Malay were within, the last-named dressed not as usual, but in a sort of national costume, with a striped garment like a shirt, very long wide sleeves, a gaily coloured skirt, and a curious, cone-shaped hat made of yellow cloth on his head. He wore an ornament of amulets on his breast, and stood with folded arms at the head of the bed, wherein Pieter Peeperkorn lay on his back, his arms stretched out before him. Hans Castorp, paling, took in the scene. Frau Chauchat sat with her back toward him in a low chair at the foot of the bed. Her elbows rested on the coverlet, her chin was in her hands, whose fingers were buried in her upper lip, and she gazed into the face of her protector.

"Evening, my boy," said Behrens, who stood talking in low tones with Krokowski and the Oberin, and nodded ruefully to Hans Castorp, with his upper lip drawn back. He was in his

surgeon's coat, from the pocket of which a stethoscope stuck out, wore embroidered slippers and no collar. "It's all up with him," he added in a whisper. "Gone for good, o'er the border and awa'. Come have a look — run your experienced eye over him — you'll agree there's nothing for us to do."

Hans Castorp approached the bed on tiptoe. The Malay without turning his head followed the movement, until his eyeballs showed white. The young man assured himself by a side glance that Frau Chauchat was paying no heed; then stood by the bed in his accustomed posture, his weight on one leg, his head on one side, his hands folded across his stomach, reverently, reflectively gazing. Pieter Peeperkorn lay under the red satin coverlet, in his *tricot* shirt, as Hans Castorp had so often seen him. His hands were veined a bluish black, likewise parts of his face; a considerable disfigurement, though the kingly features remained unaltered. Beneath the white aureole of hair the masklike folds carved by the habitual gesture of a lifetime ran in a row of four or five, straight across the brow and then in a right angle down the temples; they were more striking than ever, by contrast with the drooping lids and the repose of the features. The cracked lips were slightly parted. The cyanosis indicated abrupt stoppage, a violent apoplectic arrest of the vital functions.

Hans Castorp stood awhile, reverently, observing all this; hesitating to move, expectant of being addressed by the "widow." As he was not, and could not bring himself to disturb her, he turned toward the little group of other persons present. Behrens jerked his head in the direction of the salon, and Hans Castorp followed him thither.

"Suicide?" he asked, subdued but terse.

"Rather," said the Hofrat, with a shrug, and added: "up to the hilt. To the *n*th power. Have you ever seen a toy like this before?" he went on, and drew out of the pocket of his smock an irregularly shaped case, from which he took a small object and presented it to the young man's notice. "Nor I either. But it is well worth seeing. We live and learn. It's a fantastic little

gadget, and ingenious. I took it out of his hand. Take care, if it drips on your skin it will blister."

Hans Castorp turned the puzzling little object in his hands. It was made of steel, gold, ivory, and rubber, wonderful to see. There were two curving prongs of bright steel, extremely sharp-pointed; a slightly spiral centre portion of gold-inlaid ivory, in which the prongs were somewhat movable and could sink up to a point; and a bulb of semi-hard black rubber. The whole thing was only about two inches long.

"What is it?" Hans Castorp asked.

"That," answered Behrens, "is an organized hypodermic syringe. Or, if you like, it is a copy of the mechanism of the cobra's bite. Understand? You don't seem to," he went on, as Hans Castorp continued to stare at the bizarre little instrument. "These are the teeth. They are not solid all the way, there is a canal inside, the thickness of a hair; you can see the issue of it quite plainly, here just above the point. They are also open at the base, of course, and communicate with the excretory duct of the bulb, which runs into the ivory middle part. When the teeth bite, they sink in a little, and the pressure on the reservoir shoots the contents into the canals, so that the poison gets into circulation the moment the fangs sink in the flesh. Perfectly simple, when you see it like that; you just have to get the idea. He probably had it made after his own design."

"Surely," Hans Castorp said.

"The amount must have been very small," continued the Hofrat. "What it lacked in quantity it made up for in ——"

"Dynamic," Hans Castorp finished for him.

"Well, yes. What it was we shall soon find out. It will be worth knowing too, it has something curious to teach us. Shall we wager that the native on duty over there, who dressed himself up like that for the night's work, could tell us all we want to know? I suspect it is a combination of animal and vegetable poisons, the most powerful known, for it must have worked like lightning. Everything points to its having taken away his breath,

paralysed his respiration, you know, quick suffocation, probably easy and painless."

"God grant it," said Hans Castorp piously, handed the uncanny toy back to the Hofrat and returned to the bedchamber.

Madame Chauchat and the Malay were there alone. And this time Clavdia lifted her face toward the young man as he neared the bed.

"You had a right to be called," she said.

"It was kind of you," he answered, "and you are right." He availed himself of the third person plural as used by the peoples of the cultured West. "We were brothers. I feel shamed in the depth of my soul that I tried to hide it, and used circumlocutions before other people. Were you with him at the last?"

"The servant called me when all was over," she answered.

"He was built on such a grand scale," Hans Castorp began again, "that he considered it a blasphemy, a cosmic catastrophe, to be found wanting in feeling. For you must know, he regarded himself as the instrument of God's marriage. That was a piece of majestic tomfoolery — when one is moved one can say things that sound crass and irreverent, but are after all more solemn than the conventional religious formulas."

"*C'est une abdication,*" she said. "He knew of our folly?"

"I was not able to prevent it, Clavdia. He guessed, when I refused to kiss you on the forehead, in his presence. At this moment, his presence is rather symbolic than actual — but will you let me do it now?"

She moved her head toward him, in a little nod, the eyes closed. He pressed his lips on her brow. The brown, doglike eyes of the Malay servant watched the scene, rolling sidewise, until the whites showed.

THE GREAT GOD DUMPS

ONCE more we hear Herr Hofrat Behrens's voice — let us give it our ear. For we hear it perhaps for the last time. Some

day even the story itself will come to an end. Long has it lasted; or, rather, the pace of its contentual time has so increased that there is no more holding it, even its musical time is running out. Perhaps we shall have no further opportunity to hear the lively cadences of the Rhadamanthine tongue. The Hofrat said to Hans Castorp: " Castorp, old cock, you're bored. Chap-fallen, I see it every day, disgust and ennui are written on your brow. You're collapsed like a punctured tire — if some first-class excitement doesn't come along every day, you pull a face as though you were saying: ' H'm, small potatoes *and* few in the hill! ' Am I right, or am I not? "

Hans Castorp said never a word — a sure sign that his inward man was indeed pervaded with gloom.

" Right, then, of course, as I always am," Behrens answered himself. " Well, I can't have you spreading the toxin of your disaffection all over my community, you disgruntled citizen, you. I must convince you that you are not forgotten of God and man, that the powers above have an eye, an unchanging eye upon you, and ceaselessly ponder your welfare. Old Behrens hasn't forsaken you yet, my lad. Well, joking aside, I've been thinking about your case, and in the watches of the night something has come to me. I might almost speak of a revelation — in short, I promise great things from my new idea, nothing more nor less than your complete cure and triumphal progress down to the flat-land, before you can say Jack Robinson."

" Yes," he went on, after a pause for effect, " you may well open your eyes " — Hans Castorp had done nothing of the sort, merely blinked at him rather sleepy and distraught — " of course you haven't an idea how old Behrens can say such a thing. Well, it's like this: it cannot have escaped your acute apperceptions that there is something about your case that doesn't hold water. The symptoms of infection have not for a long time corresponded to the local condition, which is undoubtedly very much improved. It's not only since yesterday that I've been thinking about it. Here is your latest photo, take it and hold it up to the light. See there! The sheerest pessimist

and caviller — as the Kaiser says — could not see very much in it to find fault with. Some of the foci are absorbed, the area is smaller and more clearly defined, which you are experienced enough to know is a sign of healing. Nothing here to explain the unreliability of your domestic heater, my man. The doctor finds himself under the necessity of casting about for another cause." Hans Castorp's bow conveyed at most a civil interest.

"You would think old Behrens must admit to having made a mistake in the treatment? Well, if you did, you've come a cropper again; sized the thing up wrong, and old Behrens too. The treatment was not wrong, but it was just possibly one-sided. The possibility has occurred to me that your symptoms were not necessarily to be referred to tuberculosis alone — because it is out of the question to refer them to it any longer. There must be some other source of trouble. In my view, you've got cocci."

"Yes," he repeated with increase of emphasis, and in acknowledgment of the bow with which Hans Castorp accepted his statement, "it is my profound conviction that you have streps — which, of course, is not necessarily alarming."

Of alarm there could be no talk: Hans Castorp's face expressed at most a sort of ironic recognition, either of his companion's acuteness, or of the new dignity with which the Hofrat had hypothetically invested him.

"No call for panic," he varied his theme. "Everybody has cocci. Any ass can have streps. You needn't be puffed up. It is not very long since we have known that one can have streptococci in the blood without showing any symptoms of infection. And many of my colleagues are as yet unacquainted with the situation which confronts us; namely, that a man can even have tubercular bacilli in his blood without being any the worse for it. We aren't more than three steps from the conception that tuberculosis is a disease of the blood."

Hans Castorp politely found that truly remarkable.

"When I say streps," Behrens began again, "you must not picture a well-known or severe type of illness. If this little one

has really settled down and made itself at home in you, the bacteriological blood-test will show it. But whether it is really the cause of the fever — supposing it is present — that we can only tell from the effect of the strepto-vaccine treatment. This, my dear friend, is the technique, and I promise myself unheard-of results. Tuberculosis is the most long-winded thing in the world; but affections of this sort can be cured very quickly to-day; if you react to the inoculations, you will be as sound as a bell inside six weeks. Well, what do you say to that? That little ole Behrens has his head on his shoulders, what? "

" It is only a hypothesis for the moment, isn't it? " Hans Castorp said languidly.

" But a demonstrable hypothesis! A highly fruitful hypothesis! " the Hofrat responded. " You'll see how fruitful it is, when the cocci begin to grow in our culture. To-morrow afternoon we'll tap you; we'll let your blood according to the sacred rites of the village barber. It's diverting in itself, and may have miraculous results."

Hans Castorp declared himself ready for the diversion, and thanked the Hofrat in due form for his efforts in his behalf. He put his head on one side and watched Behrens paddle off. It was true: the intervention had come at the critical moment, Rhadamanthus had not been far out in the description he gave of Hans Castorp's face and air. The new undertaking was put forth — quite explicitly, there had been no attempt to wrap it up — in order to tide him over the crisis he was in, which betrayed itself by a bearing very like the departed Joachim's, when he was mentally working himself up to a certain desperate resolve.

And further. It seemed to Hans Castorp that not only he himself had arrived at this point, but that all the world, " the whole show," as he said, had arrived there with him; he found it hard to differentiate his particular case from the general. He had experienced the extravagant ending of his connexion with a certain personality. A commotion had ensued in the house. There had been a farewell between Clavdia Chauchat

and himself, the surviving member of a severed brotherhood; a farewell, uttered in the shadow of a tragic renunciation, and followed by her second departure from the Berghof. Now all these events had put the young man in a frame of mind to find life itself not precisely canny. Everything appeared to have gone permanently and increasingly awry, as though a demonic power — which had indeed for a long time given hints of its malign influence — had suddenly taken control, in a way to induce secret consternation and almost thoughts of flight. The name of the demon was Dumps.

The reader will accuse the writer of laying it on pretty thick when he associates two such ideas as these, and ascribes to mere staleness a mystical and supernatural character. But we are not indulging in flights of fancy. We are adhering strictly to the personal experience of our simple-minded hero, which in some way defying exact definition it has been given us to know, and which indicates that when all the uses of this world unitedly become flat, stale, and unprofitable, they are actually possessed by a demonic quality capable of giving rise to the feelings we have described. Hans Castorp looked about him. He saw on every side the uncanny and the malign, and he knew what it was he saw: life without time, life without care or hope, life as depravity, assiduous stagnation; life as dead.

Yet it was occupied too, it had activities of various kinds, pursued simultaneously; now and again one of these would assume the proportions of a craze, and subordinate everything to itself. Old residents experienced the periodic revival of more than one of these fads. So for instance amateur photography, always playing an important rôle at the Berghof, had twice become a perfect mania, lasting weeks and months on end. Everywhere one saw people absorbedly bent over cameras supported in the pit of their stomachs, focusing and snapping the shutter; and floods of snapshots were handed round at table. It became a point of honour to do the developing oneself. The supply of dark-rooms in the establishment was not sufficient, the bedroom windows and doors were draped with black cloth, and people

busied themselves by dim red lights over chemical baths, until something caught fire, the Bulgarian student at the "good" Russian table was nearly reduced to ashes, and a prohibitory decree went forth from the management. Next they tired of ordinary photography, the fashion veered to flash-lights and colour photography after Lumière. They were enthusiastic over groups of people with startled, staring eyes in livid faces dazed by the magnesium flare, resembling the corpses of the murdered set upright. Hans Castorp had a framed diapositive, showing him with a copper-coloured visage, a brassy buttercup in his buttonhole, standing among buttercups in a poisonously green meadow, with Frau Stöhr on one side of him in a sky-blue blouse, and Fräulein Levi on the other in a blood-red sweater.

Then there was the collecting of postage stamps, a considerable interest at all times, but rising periodically to an obsession. Everybody pasted, haggled, exchanged, took in philatelic magazines, carried on correspondence with special venders, foreign and domestic, with societies and private owners; astonishing sums were spent for rare specimens, even by people whose means were scarcely adequate to their expenses at the Berghof.

Postage stamps would have their day, and give way to the next folly on the list, which might be the accumulation and endless munching of all possible brands of chocolate. Everybody's mouth was stained brown, and the Berghof kitchen offered its most elaborate delicacies to captious and indifferent diners who had lost their appetites to *Milka-nut, Chocolat à la crême d'amandes, Marquis-napolitains,* and gold-besprinkled cats' tongues.

Pig-drawing, a diversion introduced by high authority on a long-ago carnival evening, had had its little day, and led up to geometrical teasers which for a time consumed all the mental powers of the Berghof world, and even the last thoughts and energies of the dying. Weeks on end the house was under the spell of a complicated figure consisting of not less than eight circles, large and small, and several engaged triangles, the whole to be drawn free-hand without lifting the pen — or, as a further re-

finement, to be drawn blindfold. Lawyer Paravant, the virtuoso of this kind of mental concentration, finally succeeded in performing the feat, perhaps with some loss of symmetry; but he was the only one.

We know on the authority of the Hofrat that Lawyer Paravant studied mathematics; we know too the disciplinary grounds of his devotion to that branch of learning, and its virtue in cooling and dulling the edge of fleshly lusts. If the guests of the Berghof had more generally applied themselves to the same study, the necessity for certain recent rulings would most likely have been obviated. The chief of these dealt with the passage across the balconies, at the end of the white glass partitions that did not quite reach to the balustrade. These were now extended by means of little doors, which the bathing-master had it in charge to lock every night — and did so, to a general accompaniment of smirks and sniggers. Since that time, the chambers in the first storey had become popular, because they afforded a passage across the verandah roof beyond the balustrade. But this disciplinary departure had not been introduced on Lawyer Paravant's account. He had long since overcome the severe attack caused by the presence of the Egyptian Fatme, and she had been the last to challenge his natural man. Since her time he had flung himself with redoubled conviction into the arms of the clear-eyed goddess, of whose soothing powers Hofrat Behrens had so morally discoursed. There was one problem to which day and night he devoted all his brains, all the sporting pertinacity which once — before the beginning of this prolonged and enforced holiday, that even threatened at times to end in total quiescence — had gone to the convicting of criminals. It was — the squaring of the circle.

In the course of his studies, this retired official had convinced himself that the arguments on which science based the impossibility of the proposition were untenable; and that an overruling providence had removed him, Paravant, from the world of the living, and brought him here, having selected him to transfer the problem from the realms of the transcendental into

the realms of the earthly and exact. By day and night he measured and calculated; covered enormous quantities of paper with figures, letters, computations, algebraic symbols; his face, which was the face of an apparently sound and vigorous man, wore the morose and visionary stare of a monomaniac; while his conversation, with consistent and fearful monotony, dealt with the proportional number pi, that abandoned fraction which the debased genius of a mathematician named Zachariah Dase one day figured out to the two-hundredth decimal place — purely for the joy of it and as a work of supererogation, for if he had figured it out to the two-thousandth, the result, as compared with unattainable mathematical exactitude, would have been practically unchanged. Everybody shunned the devoted Paravant like the plague; for whomever he succeeded in buttonholing, that unhappy wretch had to listen to a torrent of red-hot oratory, as the lawyer strove to rouse his humaner feelings to the shame that lay in the defilement of the mind of man by the hopeless irrationality of this mystic relation. The fruitlessness of for ever multiplying the diameter of the circle by pi to find its circumference, of multiplying the square of the radius by pi to find its area, caused Lawyer Paravant to be visited by periodic doubt whether the problem had not been unnecessarily complicated, since Archimedes' day; whether the solution were not, in actual fact, a child's affair for simpleness. Why could not one rectify the circumference, why could one not also convert every straight line into a circle? Lawyer Paravant felt himself, at times, near a revelation. He was often seen, late in the evening, sitting at his table in the forsaken and dimly lighted dining-room, with a piece of string laid out before him, which he carefully arranged in circular shape, and then suddenly, with an abrupt gesture, stretched out straight; only to fall thereafter, leaning on his elbows, into bitter brooding. The Hofrat sometimes lent him a helping hand at the sorry sport, and generally encouraged him in his freak. And the sufferer turned to Hans Castorp too, again and yet again, with his cherished grievance, finding in the young man much friendly under-

standing and a sympathetic interest in the mystery of the circle. He illustrated his pet despair to the young man by means of an exact drawing, executed with vast pains, showing a circle between two polygons, one inscribed, the other circumscribed, each polygon being of an infinite number of tiny sides, up to the last human possibility of approximation to the circle. The remainder, the surrounding curvature, which in some ethereous, immaterial way refused to be rationalized by means of the calculable bounding lines, that, Lawyer Paravant said, with quivering jaw, was pi. Hans Castorp, for all his receptivity, showed himself less sensitive to pi than his interlocutor. He said it was all hocus-pocus; and advised Paravant not to over-heat himself with his cat's-cradle; spoke of the series of dimensionless points of which the circle consisted, from its beginning — which did not exist — to its end — which did not exist either; and of the overpowering melancholy that lay in eternity, for ever turning on itself without permanence of direction at any given moment — spoke with such tranquil resignation as to exert on Lawyer Paravant a momentary beneficent effect.

It was a consequence of our good Hans Castorp's nature that more than one of his fellow-patients made a confidant of him; several of them possessing some *idée fixe* or other and suffering because they could get no hearing from the callous majority. There was an elderly man from somewhere in the back blocks of Austria, a one-time sculptor, with white moustaches, a hooked nose and blue eyes; who had conceived a project, financial and political in its scope, and drawn it up most meticulously in a calligraphic hand, colouring the important points in sepia. The main feature of the scheme was that every newspaper subscriber should bind himself to contribute a daily quantum of forty grammes of old newspaper, collected on the first of every month; which in one year would amount to a lump quantity of 1400 grammes, and in twenty years to not less than 288 kilogrammes. Reckoning at twenty pfennig the kilo, this would come to fifty-seven marks and sixty pfennig. Five million subscribers, it was calculated, would in the course

of twenty years deliver a quantity of old newspaper valued at the enormous sum of 288 million marks; of which two-thirds might be reckoned off to the new subscriptions, which would thus pay for themselves, the other third, amounting to about a million marks, remaining to be devoted to humanitarian projects, such as financing free establishments for tuberculous patients, encouraging struggling talent, and so on. The plan was elaborated even to the design for a centimetre price-column, from which the organization for collecting the old paper could read off each month the value of the paper collected, and the stamped form to be used as a receipt in exchange for payment. It was an excellent plan from every point of view. The wanton waste and destruction of news-print, thrown away or burnt up by the unenlightened, was a betrayal of our forests and of our political economy. To save and conserve paper meant to save cellulose, meant the conservation of our forests, the protection of human material that was used up in the manufacture of cellulose and paper — human material and capital. Furthermore, since newspaper might easily come to have four times the value of wrapping-paper and pasteboard, it would become an economic factor of considerable importance, and the basis of fruitful governmental and communal assessments, and thus lighten for newspaper readers the burden of taxation. In short, the plan was good, it was every way incontrovertible. The uncanny air of futility, or even a sort of sinister crackbrainedness, which hung about it was due to the addled fanaticism with which the former artist pursued and supported an economic idea, about which he was obviously so little serious that he made not the smallest effort to put it into execution. Hans Castorp, nodding, with his head on one side, listened to the man, as with fevered eloquence he made propaganda for his idea; observing at the same time in himself the contempt and repulsion which diminished his partisanship for the inventor against the indifference of the thoughtless world.

Some of the patients studied Esperanto, and knew enough to

converse a little in that artificial jargon at their meals. Hans Castorp listened gloomily, but admitted to himself that there were other things even worse. A group of English who had been here for a short time, introduced a parlour game which consisted in the question, asked by the first player of his neighbour: " Have you ever seen the Devil with a night-cap on? " To which the person asked must reply: " No, I've never seen the Devil with a night-cap on," and then repeat the question in his turn, and so on. It was insufferable. Yet Hans Castorp found the patience-players even worse. They were to be seen all over the house, at every hour of the day, laying out their cards; a passion for that diversion having assumed such proportions at the Berghof as to turn the place into a den of vice. Hans Castorp had the more ground for horror, in that he himself fell a temporary victim to the plague — was, indeed, one of the severest cases. It was the patience called " elevens " that proved his undoing, the game in which the cards are laid out in three rows of three deep, and any two cards that together make eleven covered anew as they come uppermost, as well as the three face-cards, until by good luck the pack is dealt out. It seems inconceivable that such a simple procedure could prove fascinating to the point of bewitchment — yet so it was. Hans Castorp, like so many others, experienced it — always with drawn and frowning brows, for this particular form of debauch is never a merry one. He was given over to the whims of the card-goblins, ensnared by the fitful and fickle favour of fortune, which sometimes let the face-cards and elevens pile up so that the game was over before the third tier was laid, when the fleeting triumph would stimulate the nerves to new efforts. But next time, perhaps, the ninth and last card would fall without any possibility of covering anything, or else the game, having aroused flattering hopes, would obstinately stick at the last moment. Everywhere, at all hours of the day, he played patience — and at night under the stars, and in the morning in his pyjamas; played at table, played almost in his sleep. He shuddered, but he played. Thus one day Herr Settembrini found him — and

disturbed him, as even from the beginning it had been his mission to do.

"*Accidente!*" said he. "What, Engineer, you are playing cards?"

"Not precisely playing cards," Hans Castorp told him. "I am just laying them out, to have a tussle with abstract chance. The tricks it plays intrigue me, it is as inconstant as the wind. It fawns on you, and then suddenly puts up its back and won't budge. This morning, directly I got up, it came three times running, once in two rows, which is a record. But will you believe it, this is the thirty-third time I have played it without once going even half-way through?"

Herr Settembrini looked at him, as so often he had looked in the course of the years, with melancholy black eyes.

"At all events, you are preoccupied," he said. "It does not look as though I could find here the consolation I seek, nor balsam for my inward wound."

"Wound?" echoed Hans Castorp, laying afresh.

"The world situation puzzles me," the Freemason sighed. "The Balkan Federation will go through, Engineer, all the information I receive points that way. Russia is working feverishly for it. And the combination is aimed against the Austro-Hungarian monarchy, which must fall before any of the Russian programme can be realized. You understand my scruples. Austria, as of course you are aware, I hate with all my strength. But shall I, on that account, lend support and countenance in my soul to the Sarmatian despotism, which is about to set the torch to the whole of our highly civilized continent? Yet on the other hand, diplomatic collaboration, to however small an extent, between my own country and Austria, I should regard as dishonourable. These are conscientious scruples which——"

"Seven and four," said Hans Castorp. "Eight and three. Knave, queen, king. It is coming out. You have brought me luck, Herr Settembrini."

The Italian was silent. Hans Castorp felt the black eyes, the eyes of reason and morality, bent in sorrow upon him. He

played on for a while; then, resting his cheek in his hand, looked up at his mentor with the innocent, impenitent air of a naughty child.

"Your eyes," the master said, "vainly seek to hide the fact that you are conscious of your state."

"*Placet experiri*," Hans Castorp was so pert as to reply to him. Herr Settembrini left; and the abandoned one sat long, at his table in the middle of his white room, his chin supported on his hand, and brooded; shuddering in the very core of him at the cross-purposes everything in the world had got into, at the grinning and grimacing of the demons and ape-headed gods into whose hands it had fallen, at their unbridled domination, the name of which was "The Great God Dumps."

An apocalyptic, evil name, calculated to give rise to mysterious fears. Hans Castorp sat and rubbed his brow and his heart with the flat of his hand. He was frightened. It seemed to him "all this" could come to no good, that a catastrophe was impending, that long-suffering nature would rebel, rise up in storm and whirlwind and break the great bond which held the world in thrall; snatch life beyond the "dead point" and put an end to the "small potatoes" in one terrible Last Day. He longed to flee — as we have seen already. It was fortunate, then, that the heads had their unchanging eyes upon him, that they knew how to read his face, and were ready to tide him over the hard place with new and fruitful diversions.

They had declared, the heads, in the accents of a corps-student, that they were on track of the actual causes of the instability of Hans Castorp's heating economy. And those causes, according to their scientific pronouncement, were so easy to come at that a veritable cure and legitimate dismissal to the flat-land had leaped into the foreground. The young man's heart throbbed stormily with manifold emotions, when he stretched out his arm for the blood-letting. Going slightly pale, and blinking, he expressed his admiration for the splendid ruby colour of his life-blood, as it mounted in the glass container. The Hofrat himself, assisted by Dr. Krokowski and a Sister of

Mercy, performed the slight but portentous operation. Then passed several days, occupied in Hans Castorp's mind with the question how this blood of his, this part of himself, would behave out of his control and under the eye of science.

At first, the Hofrat said one could not expect it to grow straight off. Later, he said it was unfortunate nothing had grown, as yet. But there came a day when he approached Hans Castorp at breakfast, where he sat at the upper end of the " good " Russian table, in the place once occupied by his great brother-in-blood, and whimsically congratulated him on the fact that the coccus was definitely established in one of the cultures they had prepared. It was now a question of probabilities: whether the symptoms of infection were to be referred to the insignificant amount of tubercle bacillus, or to the streptococci, which, also, were only present in small quantity. He, Behrens, must think it over. They were not finished with the cultures yet. He showed them to Hans Castorp in the " lab ": a red, coagulate blood, in which tiny grey points were discernible. Those were the cocci. But any ass might have cocci, and tubercular bacilli too. If not for the symptoms of infection, they were not worth noticing.

Outside his body, under the eyes of science, Hans Castorp's blood went on bearing witness. The morning came when the Hofrat in his sprightly phraseology announced that not only on the first culture, but on all the others as well, cocci had subsequently grown, in large quantities. It was not yet certain that they were all streptococci, but it was more than probable that they were the cause of the existing infection — or such part of it as had not been due to the previously existing and perhaps not quite conquered tubercular infection. And the conclusion the Hofrat drew was — a strepto-vaccine! The prognosis was extraordinarily favourable, there was not the slightest risk about the procedure, so in any case it could do no harm to try it. As the serum was prepared from Hans Castorp's own blood, the inoculation with it could introduce into his system no deterrent not already present there. At worst, the experiment would have

a negative result — which could hardly be called unfavourable, since even without it the patient must stop on in any case!

Hans Castorp could not go quite that far. He submitted to the treatment, though he found it absurd, contemptible. This inoculation of himself with part of himself seemed a singularly cheerless procedure, an incestuous abomination, a self-to-self which could have nothing but a fruitless, hopeless result. Such was his ignorant and hypochondriac judgment, right only as to the unfruitfulness of the result, but there wholly. The diversion lasted for weeks. Sometimes it seemed to do harm — which was of course not the case — sometimes good, which, it followed, must equally not be the case. The result was negative — without being explicitly so called and announced. The whole undertaking died a natural death, and Hans Castorp went on playing patience — and gazing into the eye of the demon, whose unbridled sway he foresaw would come to an end of horror.

FULLNESS OF HARMONY

What new acquisition of House Berghof was it which at length released our long-standing friend from his patience-playing mania, and flung him into the arms of another passion, nobler, though at bottom no less strange? We are about to relate, being ourselves much taken by the mysterious object, and eager to communicate our enthusiasm.

The excellent management, in its sleepless concern for the happiness of its guests, had considered matters, there in the bowels of the earth, had resolved, and acted. It acquired, at a cost which we need not go into, but which must surely have been considerable, a new device for the entertainment of the patients, and added it to those already installed in the largest of the reception-rooms of House Berghof. Was it some clever artifice, of the same nature as the stereopticon, the kaleidoscope, or the cinematographic cylinder? Yes — and yet, again, no, far from

it. It was not an optical toy which the guests discovered one evening in the salon, and greeted with applause, some of them flinging their hands above their heads, others stooping over and clapping in their laps. It was an acoustical instrument. Moreover, the simple devices above-mentioned were not to be compared with it — they were outclassed, outvalued, outshone. This was no childish peep-show, like those of which all the guests were sick and tired, at which no one ever looked after the first few weeks. It was an overflowing cornucopia of artistic enjoyment, ranging from grave to gay. It was a musical apparatus. It was a gramophone.

We are seriously concerned lest the term be understood in an unworthy, outworn sense, and ideas attach to it which are applicable only to the primitive form of the instrument we have in mind, never to the elegant product evolved by a tireless application of technical means to the Muses' own ends. My dear friends, we implore you to realize that the instrument we describe was not that paltry box with a handle to it, a disk and shaft atop and a shapeless brass funnel attached, which used to be set up on the table outside country inns, to gratify the ears of the rude with its nasal braying. This was a case finished in dull ebony, a little deeper than broad, attached by a cord to an electric switch in the wall, and standing chastely on its special table. With the antediluvian mechanism described above, it had nothing in common. You lifted the prettily bevelled lid, which was automatically supported by a brass rod attached on the inside, and there above a slightly depressed surface was the disk, covered with green cloth, with a nickelled rim, and nickelled peg upon which one fitted the hole in the centre of the hard-rubber record. At the right, in front, was a time-regulating device, with a dial and figures like a watch; at the left, the lever, which set the mechanism going or stopped it; and behind, also on the left, the hollow, curving, club-shaped, nickel-plated arm, with its flexible joints, carrying the flat round sound-box at the end, with a fitment into which the needle was screwed. If you opened the double doors at the front of the box, you saw

a set of slanting shelves, rather like a blind, stained black like the case — and that was all.

"Newest model," the Hofrat said. "Latest triumph of art, my children; A-1, copper-bottomed, *superfinissimo,* nothing better on the market in this line of goods" — he managed to give the words the twang of an eager and ignorant salesman. "This is not just a machine," he went on, taking a needle out of one of the gay little metal boxes ranged on the table, and fitting it into the holder, "it's a Stradivarius, a Guarneri; with a resonance, a vibration — *dernier raffinemang,* Polyhymnia patent, look here in the inside of the lid. German make, you know, we do them far and away better than anybody else. The truly musical, in modern, mechanical form, the German soul up to date. And here's the libretto," he said, and gestured with his head toward a little case on the wall, filled with broad-backed albums. "I turn it all over to you, it is yours. But take care of it; I commend it to the solicitude of the public. Shall we shoot it off once, just for fun?"

The patients implored him to do so. Behrens drew out a fat magic tome, turned over the heavy leaves, and chose a paper envelope, which showed a coloured title through a round hole on the front. He placed the record on the disk, set it in motion, waited until it was at full speed, and then carefully set the fine steel point upon the edge of the plate. There was a low, whetting sound. He let the lid sink, and at the same moment, from the open doors in front, from between the slats of the blind, or, rather, from the box as a whole, came a burst of music, with a hubbub of instruments, a lively, bustling, insistent melody: the first contagious bars of an Offenbach overture.

They listened, their lips parted in smiles. They could scarcely believe their ears at the purity and faithful reproduction of the colour of the wood-wind. A solo violin preluded whimsically; the bowing, the *pizzicato,* the sweet gliding from one position to another, were all clearly audible. It struck into the melody of the waltz, "*Ach, ich habe sie verloren*"; the orchestral harmony lightly bore the flattering strain — enchanting it was to

hear it taken up by the ensemble and repeated as a sounding *tutti*. Of course, it was scarcely like a real orchestra playing in the room. The volume of sound, though not to any extent distorted, had suffered a diminution of perspective. If we may draw a simile from the visual field, it was as though one were to look at a painting through the wrong end of an opera-glass, seeing it remote and diminutive, though with all its luminous precision of drawing and colour. The vivid, consummate piece of music was reproduced in all the richness of its light-hearted invention. The finish was abandon itself, a galop with a drolly hesitating beginning, a shameless *cancan* that called up a vision of top-hats waved in the air, flying skirts and tossing knees, and seemed never to come to the end of its triumphal jollification. But at length the mechanism stopped automatically. It was over. There was cordial applause.

They called for more, and it was forthcoming. A human voice welled out from the casket, a masculine voice at once soft and powerful, with orchestral accompaniment. It was a famous Italian baritone; the marvellous organ swelled out to the full extent of its natural register, there could be no talk here of any diminution or veiling of the sound. If one sat in an adjoining room and did not see the instrument, it seemed not otherwise than as though the artist stood in the salon in his own person, notes in hand, and sang. He sang an *aria di bravura* in his own tongue — *Eh, il barbiere! " Di qualità, di qualità! Figaro qua, Figaro là, Figaro, Figaro, Figaro!"* The listeners almost died of laughter at his *falsetto parlando*, at the contrast between the deep voice and the tongue-splitting facility with which it rendered the words. The musical followed and admired the art of his phrasing, his breathing-technique. He was a master in the irresistible, a virtuoso of the Italian *da capo* school; he must have come forward to the footlights and flung up his arm, as he held the last tone before the closing tonic, so that the audience involuntarily burst out in shouts of applause before he ceased. It was beyond words.

Followed a French horn, playing, with delicate scrupulosity,

variations on a folk-song. A soprano voice, with the loveliest freshness and precision, the most exquisite *staccato*, trilled and warbled an air from *La Traviata*. The spirit of a world-famed violinist played as though behind veils a romance by Rubenstein, to a piano accompaniment that sounded thin and cold, like a spinet. The wonder-box seemed to seethe: it poured out the chimes of bells, harp glissandos, the crashing of trumpets, the long rolling of drums. Lastly, dance records were put in. There were specimens of the new imported dance, the tango, in the taste of a water-side dive, calculated to make a Viennese waltz sound sedate and grandfatherly by contrast. Two couples displayed the fashionable steps. Behrens having by now withdrawn, with the admonition that a needle should be used no more than once, and the whole instrument handled " as though it were made of eggs." Hans Castorp took his place as operator.

But why precisely Hans Castorp? In this wise. With suppressed eagerness he had opposed those who had thought to take over, on the Hofrat's departure, the changing of plate and needle, the switching on and off of the current. " Let me do it," he said to them, gently putting them aside; and they gave way, first because he wore an air of having known all about it for years, and second because they cared little to take their pleasures actively, instead of sitting to be served to as much and such enjoyment as they could comfortably and unbored receive.

Not so Hans Castorp. While the Hofrat was introducing his new toy to the guests, the young man had remained in the background, not laughing or applauding, but following the performance with tense interest, rubbing an eyebrow round with two fingers, as he had on occasion a way of doing. Several times he restlessly shifted his position, even went into the reading-room to listen from there; then took up his stand close to Behrens, with his hands behind his back, and an enigmatic expression on his face, fixing the casket with his eye, and observing the simple operation of it. But within him something was saying: " Hold on! This is an epoch. This thing was sent to me! " he was filled with the surest foreknowledge of a new

passion, a new enchantment, a new burden of love. The youth in the flat-land, who at first sight of a maiden marvels to find himself pierced to the heart with love's barbed arrow, feels not greatly different. Jealousy followed hard upon. Public property, was it? Had that feeble curiosity the right, or the strength, to possess anything? "Let me do it," he had said between his teeth, and they were content it should be so. They danced a little more, to the rollicking pieces he ran off; asked for another vocal number, an operatic duet, the barcarole from the *Contes d'Hoffmann*, which sounded lovely enough. When he closed the lid they all flocked off, chattering in their ephemeral pleasure over the new toy, these to the evening rest-cure, those to bed. He had been waiting for them to go. They left behind all as it was, the boxes of needles open, the plates and albums strewn about. It was like them. He made as though to follow, but then left them on the stairs, turned back to the salon, closed all the doors, and stopped there half the night, busy as a bee.

He made himself acquainted with the new possession, and worked in undisturbed enjoyment through the contents of the heavy albums. There were twelve, in two sizes, with twelve records each; many of the flat, round, black disks were inscribed on both sides, not only with the continuation of a piece of music, but also because many of the plates held two distinct records. Here was a world to conquer, large enough that even to survey it was a difficult task at first, and bewildering; yet a world full of beautiful possibilities. He played some twenty or thirty records; using a kind of needle that moved softly over the plate and lessened the sound, in order that his activity might not offend the silence of the night. But twenty or thirty were scarcely the eighth part of the riches that lay asking to be enjoyed. He must be content to-night with looking over the titles, only choosing one now and again to set upon the disk and give it voice. To the eye one was like another, except for the coloured label in the centre of each hard-rubber plate; each and all were covered to the centre or nearly so with concentric circles; but it was these fine lines that held all imaginable music, the happiest

inspirations from every region of the art, in choicest reproduction.

There were many overtures, and single symphonic movements, played by famous orchestras, the names of whose conductors were given on the record. There was a long list of *lieder*, sung to piano accompaniment by famous prima donnas; some of these were the lofty and conscious creation of individual artists, others simple folk-songs, still others fell between the two categories, in that they were products of an intellectual art, and at the same time sprang from all that was profoundest and most reverent in the feeling and genius of a people — artificial folk-songs, one might call them, if the word artificial need not be taken to cast a slur on the genuineness of their inspiration. One of these Hans Castorp had known from childhood; but from now on began to attach to it a quite special love and clothe it with many associations, as shall be seen hereafter. What else was there — or, simply — what was there not? Operas aplenty. An international troupe of famous artists, male and female, displayed their highly trained, God-given talent in *arias*, *duos*, ensembles illustrating various periods and localities in the history of the opera — to discreet orchestral accompaniment. The opera of the south, a high-hearted, light-hearted ravishment; the German, racy of the people, whimsical, hobgoblinish; and both grand and comic opera in the French style. But was that all? Oh, no. A succession of chamber music followed, quartets and trios, instrumental solo numbers for violin, 'cello, flute; concert numbers with violin or flute obbligato, piano solos — and then there were the light diversions, the " couplets," the topical and popular numbers, played in the first instance by some small orchestra or other, and needing a coarse needle to render them suitably.

Hans Castorp, bustling and solitary, sifted and classified it all, and tried a fraction of it upon the instrument. At a late hour, as late as on the occasion of the first carouse with Pieter Peeperkorn of majestic memory, he went flushed of cheek to bed, where from two to seven he dreamed of the wonder-box.

He saw in his sleep the disk circling about the peg, with a swiftness that made it almost invisible and quite soundless. Its motion was not only circular, but also a peculiar, sidling undulation, which communicated itself to the arm that bore the needle, and gave this too an elastic oscillation, almost like breathing, which must have contributed greatly to the *vibrato* and *portamento* of the stringed instruments and the voices. Yet it remained unclear, sleeping as waking, how the mere following out of a hair-line above an acoustic cavity, with the sole assistance of the vibrating membrane of the sound-box, could possibly reproduce such a wealth and volume of sound as filled Hans Castorp's dreaming ear.

Next morning he was early in the salon, even before breakfast; and comfortably sitting with folded hands, listened to a glorious baritone voice, singing to a harp accompaniment: "*Blick' ich umher in diesem edlen Kreise.*" The harp sounded perfectly natural, there was no distortion or diminution of the sound that poured out of the casket accompanying the swelling, breathing, articulating human voice — it was simply amazing! And there could be on earth nothing more tender than the next number he chose: a duet from a modern Italian opera, a simple, heartfelt mingling of emotion between two beings, one part taken by the world-famous tenor who was so well represented in the albums, the other by a crystal-clear and sweet little soprano voice; nothing more lovely than his "*Da mi il braccio, mia piccina*" and the simple, sweet, succinct little melodic phrase in which she replies.

Hans Castorp started as the door opened in his rear. It was the Hofrat, looking in on him; in his clinical coat, the stethoscope showing in his breast pocket, he stood there a moment, with his hand on the door-knob, and nodded at the distiller of sweet sounds. Hans Castorp, over his shoulder, replied to the nod, and the chief's blue-cheeked visage, with its one-sided moustache, disappeared as he drew the door to behind him. Hans Castorp returned to his invisible, melodious pair of lovers.

Later in the day, after the noon and evening meals, he had a changing audience for his performance — unless one must reckon him in with the audience, instead of as the dispenser of the entertainment. Personally he inclined to the latter view. And the Berghof population agreed with him, to the extent that from the very first night they silently acquiesced in his self-appointed guardianship of the instrument. They did not care, these people. Aside from their ephemeral idolatry of the tenor, luxuriating in the melting brilliance of his own voice, letting this boon to the human race stream from him in cantilenas and high feats of virtuosity, notwithstanding their loudly proclaimed enthusiasm, they were without real love for the instrument, and content that anyone should operate it who was willing to take the trouble. It was Hans Castorp who kept the records in order, wrote the content of each album on the inside of the cover, so that each piece might be found at once when it was wanted, and " ran " the instrument. Soon he did it with ease and dexterity. The others would have spoiled the plates by using worn-out needles, would have left them lying about on chairs, would have tried all sorts of imbecile tricks, playing some noble and stately piece of music at break-neck speed and pitch, or setting the indicator at zero, so that nothing but a hysterical trilling or a long expiring groan came from the instrument. They had tried all that already. Of course, they were ill; but they were also pretty crude. After a while, Hans Castorp simply took the key of the little cabinet that held the needles and albums, and kept it in his pocket, so that his permission must needs be asked if anyone desired to play.

Evening, after the social quarter-hour, when the guests were gone, was his best time. He remained in the salon, or returned stealthily thither, and played until deep in the night. He found there was less danger than he had feared of disturbing the nightly rest of the house; for the carrying power of this ghostly music proved relatively small. The vibrations, so surprisingly powerful in the near neighbourhood of the box, soon exhausted themselves, grew weak and eerie with distance, like all magic.

Hans Castorp was alone among four walls with his wonder-box; with the florid performance of this truncated little coffin of violin-wood, this small dull-black temple, before the open double doors of which he sat with his hands folded in his lap, his head on one side, his mouth open, and let the harmonies flow over him.

These singers male and female whom he heard, he could not see; their corporeal part abode in America, in Milan, Vienna, St. Petersburg. But let them dwell where they might, he had their better part, their voices, and might rejoice in the refining and abstracting process which did away with the disadvantages of closer personal contact, yet left them enough appeal to the sense, to permit of some command over their individualities, especially in the case of German artists. He could distinguish the dialect, the pronunciation, the local origin of these; the character of the voice betrayed something of the soul-stature of individuals, and the level of their intelligence could be guessed by the extent to which they had neglected or taken advantage of their opportunities. Hans Castorp writhed when they failed. He bit his lips in chagrin when the reproduction was technically faulty; he was on pins and needles when the first note of an often-used record gave a shrill or scratching sound — which happened more particularly with the difficult female voice. Still, when these things happened, he bore with them, for love makes us forbearing. Sometimes he bent over the whirring, pulsating mechanism as over a spray of lilac, rapt in a cloud of sweet sound; or stood before the open case, tasting the triumphant joy of the conductor who with raised hand brings the trumpets into place precisely at the right moment. And he had favourites in his treasure-house, certain vocal and instrumental numbers which he never tired of hearing.

One group of records contained the closing scenes of a certain brilliant opera, overflowing with melodic genius, by a great countryman of Herr Settembrini, the doyen of dramatic music in the south, who had written it to the order of an oriental prince, in the second half of the last century, to celebrate the

completion of a great technical achievement which should bind the peoples of the earth together. Hans Castorp had learned something of the plot, knew the main lines of the tragic fate of Radames, Amneris, and Aida; and when he heard it from his casket could understand well enough what they said. The incomparable tenor, the princely alto with the wonderful sob in its register, and the silver soprano — he understood perhaps not every word they said, but enough, with his knowledge of the situation, and his sympathy in general for such situations, to feel a familiar fellow-feeling that increased every time he listened to this set of records, until it amounted to infatuation.

First came the scene of the explanation between Radames and Amneris: the king's daughter has the captive brought before her, whom she loves, whom she would gladly save for her own, but that he has just thrown all away for the sake of a barbarian slave — fatherland and honour and all. Though he insists that in the depth of his soul honour remains untarnished. But this inner unimpairment avails him little, under the weight of all that indisputable guilt and crime, for he has become forfeit to the spiritual arm, which is inexorable toward human weakness, and will certainly make short work of him if he does not, at the last moment, abjure the slave, and throw himself into the royal arms of the alto with the sob in her register — who, so far as her voice went, richly deserved him. Amneris wrestles fervidly with the mellifluous but tragically blind and infatuated tenor, who sings nothing at all but " In vain " and " I cannot," when she addresses him with despairing pleas to renounce the slave, for that his own life is in the balance. " I cannot " . . . " Once more, renounce her " . . . " In vain thou pleadest " — and deathly obstinacy and anguished love blend together in a duet of extraordinary power and beauty, but absolutely no hope whatever. Then comes the terrifying repetition of the priestly formulas of condemnation, to the accompaniment of Amneris's despair; they sound hollowly from below, and them the unhappy Radames does not reply to at all.

"Radames, Radames," sings the high-priest peremptorily, and points out the treason he has committed.

"Justify thyself," all the priests, in chorus, demand.

The high-priest calls attention to his silence, and they all hollowly declare him guilty of felony.

"Radames, Radames," sings the high-priest again. "The camp thou hast left before the battle."

And again: "Justify thyself." "Lo, he is silent," the highly prejudiced presiding officer announces once more; and all the priests again unanimously declare him guilty of felony.

"Radames, Radames," for the third time comes the inexorable voice. "To Fatherland, to honour and thy King, thy oath thou hast broken" — "Justify thyself," resounded again. And finally, for the third time, "Felony," the priestly chorus proclaims, after noting that Radames has again remained absolutely silent. So then there is nothing for it: the chorus announces the evil-doer for judgment, proclaims that his doom is sealed, that he must die the death of a deserter and be buried alive beneath the temple of the offended deity.

The outraged feelings of Amneris at this priestly severity had to be imagined, for here the record broke off. Hans Castorp changed the plate, with as few movements as possible, his eyes cast down. When he seated himself again, it was to listen to the last scene of the melodrama, the closing duet of Radames and Aida, sung in the underground vaults, while above their heads in the temple the cruel and bigoted priests perform the service of their cult, spreading forth their arms, giving out a dull, murmurous sound. "*Tu — in questa tomba?*" comes the inexpressibly moving, sweet and at the same time heroic voice of Radames, in mingled horror and rapture. Yes, she has found her way to him, the beloved one for whose sake he has forfeited life and honour, she has awaited him here, to die with him; and the exchange of song between the two, broken at times by the muffled sound of the ceremonies above them, or blending and harmonizing with it, pierced the soul of our solitary night-watcher to its very depth, as much by reason of the cir-

cumstances as by the melodic expression of them. They sang of heaven, these two; but truly the songs were heavenly themselves, and heavenly sweet the singing of them. That melodic line resistlessly travelled by the voices, solo and *unisono*, of Radames and Aida; that simple, rapturous ascent, playing from tonic to dominant, as it mounts from the fundamental to the sustained note a half-tone before the octave, then turning back again to the fifth — it seemed to the listener the most rarefied, the most ecstatic he had ever heard. But he would have been less ravished by the sounds, had not the situation which gave them birth prepared his spirit to yield to the sweetness of the music. It was *so* beautiful, that Aida should have found her way to the condemned Radames, to share his fate for ever! The condemned one protested, quite properly, against the sacrifice of the precious life; but in his tender, despairing "*No, no, troppo sei bella*" was the intoxication of final union with her whom he had thought never to see again. It needed no effort of imagination to enable Hans Castorp to feel with Radames all this intoxication, all this gratitude. And what, finally, he felt, understood, and enjoyed, sitting there with folded hands, looking into the black slats of the jalousies whence it all issued, was the triumphant idealism of the music, of art, of the human spirit; the high and irrefragable power they had of shrouding with a veil of beauty the vulgar horror of actual fact. What was it, considered with the eye of reason, that was happening here? Two human beings, buried alive, their lungs full of pit gas, would here together — or, more horrible still, one after the other — succumb to the pangs of hunger, and thereafter the process of putrefaction would do its unspeakable work, until two skeletons remained, each totally indifferent and insensible to the other's presence or absence. This was the real, objective fact — but a side, and a state of affairs quite distinct, of which idealism and emotion would have none, which was triumphantly put in the shade by the music and the beauty of the theme. The situation as it stood did not exist for either operatic Radames or operatic Aida. Their voices rose *unisono* to the blissful sus-

tained note leading into the octave, as they assured each other that now heaven was opening, and the light of its eternity streaming forth before their yearning eyes. The consoling power of this æsthetic palliation did the listener good, and went far to account for the special love he bore this number of his programme.

He was wont to rest from these terrors and ecstasies in another number, brief, yet with a concentrated power of enchantment; peaceful, compared with the other, an idyll, yet *raffiné*, shaped and turned with all the subtlety and economy of the most modern art. It was an orchestral piece, of French origin, purely instrumental, a symphonic prelude, achieved with an instrumentation relatively small for our time, yet with all the apparatus of modern technique and shrewdly calculated to set the spirit a-dreaming.

Here is the dream Hans Castorp dreamed: he lay on his back in a sunny, flower-starred meadow, with his head on a little knoll, one leg drawn up, the other flung over — and those were goat's legs crossed there before him. His fingers touched the stops of a little wooden pipe, which he played for the pure joy of it, his solitude on the meadow being complete. He held it to his lips, a reed pipe or little clarinet, and coaxed from it soothing head-tones, one after the other, just as they came, and yet in a pleasing sequence. The care-free piping rose toward the deep-blue sky, and beneath the sky stretched the branching, wind-tossed boughs of single ash-trees and birches whose leaves twinkled in the sun. But his feckless, day-dreaming, half-melodious pipe was far from being the only voice in the solitude. The hum of insects in the sun-warmed air above the long grass, the sunshine itself, the soft wind, the swaying tree-tops, the twinkling leaves — all these gentle vibrations of the midsummery peace set itself to his simple piping, to give it a changeful, ever surprisingly choice harmonic meaning. Sometimes the symphonic accompaniment would fade far off and be forgot. Then goat-legged Hans would blow stoutly away, and by the naïve monotony of his piping lure back Nature's subtly colourful, har-

monious enchantment; until at length, after repeated intermission, she sweetly acceded. More and higher instruments came in rapidly, one after another, until all the previously lacking richness and volume were reached and sustained in a single fugitive moment that yet held all eternity in its consummate bliss. The young faun was joyous on his summer meadow. No " Justify thyself," was here; no challenge, no priestly court-martial upon one who strayed away and was forgotten of honour. Forgetfulness held sway, a blessed hush, the innocence of those places where time is not; " slackness " with the best conscience in the world, the very apotheosis of rebuff to the Western world and that world's insensate ardour for the " deed." The soothing effect of all which upon our night-walking music-maker gave this record a special value in his eyes.

There was a third. Or rather there were many, a consecutive group of three or four, a single tenor *aria* taking up almost half the space of a whole black rubber plate. Again it was French music — an opera Hans Castorp knew well, having seen and heard it repeatedly. Once, at a certain critical juncture now far in the past, he had made its action serve him for an allegory. The record took up the play at the second act, in the Spanish tavern, in crude Moorish architecture, a shawl-draped, roomy cellar like the floor of a barn. One heard Carmen's voice, a little brusque, yet warm, and very infectious in its folk-quality, saying she would dance before the sergeant; one heard the rattle of castanets. But in the same moment, from a distance, the blare of trumpets swelled out, bugles giving a military signal, at which sound the little sergeant starts up. " One moment, stop! " he cries, and pricks up his ears like a horse. Why? What was it then, Carmen asked; and he: " Dost thou not hear? " astonished that the signal did not enter into her soul as into his. " Carmen, 'tis the retreat! " It is the trumpets from the garrison, giving the summons. " The hour draws nigh for our return," says he, in operatic language. But the gipsy girl cannot understand, nor does she wish to. So much the better, she says, half stupidly, half pertly; she needs no castanets, for here

is music dropped from the sky. Music to dance by, tra-la, tra-la! He is beside himself. His own disappointment retreats before his need to make clear to her how matters stand, and how no love-affair in the world can prevent obedience to this summons. How is it she cannot understand anything so fixed, so fundamental? "I must away, the signal summons me, to quarters!" he cries, in despair over a lack of understanding that doubly burdens his heavy heart. And now, hear Carmen! She is furious. Outraged to the depths of her soul, her voice is sheer betrayed and injured love — or she makes it sound so. "To quarters? The signal?" And her heart? Her faithful, loving heart, just then, in its weakness, yes, she admitted, in its weakness, about to while away an hour with him in dance and song? "Tan-ta-ra!" And in a fury of scorn she sets her curled hand to her lips and imitates the horns: "Taran-tara!" And that was enough to make the fool leap up, on fire to be off! Good, then, let him be off, away with him! Here are helmet, sabre, and hanger — away, away, away with him, let him be off, let him be off, off to the barracks! He pleads for mercy. But she goes on, scorching him with her scorn, mocking him, taking his place and showing in pantomime how at the sound of the horn he lost what little sense he had. Tan-tara! The signal! O heaven! he will come too late! Let him go, let him be off, for the summons sounds, and he, like a fool, makes to go, at the very moment when she would dance for him. From this time, so she will account his love!

He is in torments. She cannot understand. The woman, the gipsy girl, cannot, will not understand. Will not — for in her rage and scorn speaks something more and larger than the moment and the personal: a hatred, a primeval hostility against that principle, which in the accents of these Spanish bugles — or French horns — called to the love-lorn little soldier. Over that it was her deepest, her inborn, her more than personal ambition to triumph. And she possesses a very simple means: she says that if he goes he does not love her — precisely that which José cannot bear to hear. He beseeches her to let him speak. She

will not. Then he compels her — it is a deucedly serious moment, dull notes of fatality rise from the orchestra, a gloomy, ominous motif, which, as Hans Castorp knew, recurred throughout the opera, up to its fatal climax, and formed also the first phrase of the soldier's *aria*, on the next plate, which had now to be inserted. " See here thy flow'ret treasured well " — how exquisitely José sang that! Hans Castorp played this single record over and over, and listened with the deepest participation. As far as its contents went, it did not fetch the action much further; but its imploring emotion was moving in the highest degree. The young soldier sang of the flower Carmen had tossed him at the beginning of their acquaintance, which had been everything to him, in the arrest he had suffered for love of her. He confesses: " Sometimes I cursed the hour I met thee, and tried all vainly to forget thee " — only next moment to rue his blasphemy, and pray on his knees to see her once more. And as he prayed — striking the same high note as just before on the " To see thee, Carmen," but now the orchestration lends all the resources of its enchantment to paint the anguish, the longing, the desperate tenderness, sweet despair, in the little soldier's heart —— Ah, there she stood before his eyes, in all her fatal charm; and clearly, unmistakably, he felt that he was undone, for ever lost — on the word undone came a sobbing whole-tone grace-note to the first syllable — lost and for ever undone. " Then would an ecstasy steal o'er me," he despairingly asseverated in a recurrent melody repeated wailingly by the orchestra, rising two tones from the tonic and thence returning ardently to the fifth: " Carmen, my own," he repeats, with infinite tenderness but rather tasteless redundancy, going all the way up the scale to the sixth, in order to add: " My life, my soul belongs to thee " — after which he let his voice fall ten whole tones and in deepest emotion gave out the " Carmen, I love thee! " shuddering forth the words in anguish from a note sustained above changing harmonies, until the " thee " with the syllable before it was resolved in the full accord.

" Yes, ah, yes," said Hans Castorp, with mournful satisfac-

tion, and put on the finale: where they are all congratulating young José because the meeting with the officer has cut off his retreat, and now it only remains open to him to desert, as Carmen, to his horror, had before now demanded he should.

"Away to the mountains, away, away,
Share in our life, careless and gay,"

they sang in chorus — one could understand the words quite well:

"Freely to roam, the world our home,
Gaily to pass o'er land and sea
And enjoy, all else excelling,
Sweet liberty!"

"Yes, yes," he said, as before; and passed on to a fourth record, something very dear and good.

It is not our fault that it was French again, nor are we responsible for its once more striking the military note. It was an intermezzo, a solo number, the Prayer from Gounod's *Faust*. The singer, a character warmly sympathetic to our young man's heart, was called in the opera Valentine; but Hans Castorp named him by another and dearly familiar, sadness-evoking name; whose one-time bearer he had come largely to identify with the operatic character whom the wonder-box was making vocal — though the latter to be sure had a much more beautiful voice, a warm and powerful baritone. His song was in three parts: the first consisting of two closely related "corner"-strophes, religious in character, almost in the style of the Protestant chorale, and a middle-strophe, bold and *chevaleresque*, warlike, light-hearted, yet God-fearing too, and essentially French and military. The invisible character sang:

"Now the parting hour has come
I must leave my lovéd home"

and turned under these circumstances to God, imploring Him to take under His special care and protection his beloved sister.

He was going to the wars: the rhythm changed, grew brisk and lively, dull care and sorrow might go hang! He, the invisible singer, longed to be in the field, to stand in the thickest of the fray, where danger was hottest, and fling himself upon the foe — gallant, God-fearing, altogether French. But if, he sang, God should call him to Himself, then would He look down protectingly on " thee " — meaning the singer's sister, as Hans Castorp was perfectly aware, yet the word thrilled him to the depths, and his emotion prolonged itself as the hero sang, to a mighty choral accompaniment:

" O Lord of heaven, hear my prayer!
Guard Marguerite within Thy shelt'ring care! "

There the record ceased. We have dwelt upon it because of Hans Castorp's especial penchant; but also because it played a certain rôle on a later and most strange occasion. And now we come back to the fifth and last piece in his group of high favourites: this time not French, but something especially and exemplarily German; not opera either, but a *lied,* one of those which are folk-song and masterpiece together, and from the combination receive their peculiar stamp as spiritual epitomes. Why should we beat about the bush? It was Schubert's " Linden-tree," it was none other than the old, old favourite, " *Am Brunnen vor dem Tore.*"

It was sung to piano accompaniment by a tenor voice; and the singer was a lad of parts and discernment, who knew how to render with great skill, fine musical feeling and finesse in recitative his simple yet consummate theme. We all know that the noble *lied* sounds rather differently when given as a concert-number from its rendition in the childish or the popular mouth. In its simplified form the melody is sung straight through; whereas in the original art-song, the key changes to minor in the second of the eight-line stanzas, changes back again with beautiful effect to major in the fifth line; is dramatically resolved in the following " bitter blasts " and " facing the tempest " ; and returns again only with the last four lines of the

third stanza, which are repeated to finish out the melody. The truly compelling turn in the melody occurs three times, in its modulated second half, the third time in the repetition of the last half-strophe " Ay, onward, ever onward." This enchanting turn, which we would not touch too nearly in bald words, comes on the phrases " Upon its branches fair," " A message in my ear," " Yet ever in my breast " ; and each time the tenor rendered them, in his clear, warm voice, with his excellent breathing-technique, with the suggestion of a sob, and so much sensitive, beauty-loving intelligence, the listener felt his heart gripped in undreamed-of fashion; with an effect the singer knew how to heighten by head-tones of extraordinary ardour on the lines " I found my solace there," and " For rest and peace are here." In the repetition of the last line, " Here shouldst thou find thy rest," he sang the " shouldst thou " the first time yearningly, at full strength, but the second in the tenderest flute-tones.

So much for the song, and the rendition of it. For the earlier selections, we may flatter ourselves, perhaps, that we have been able to communicate to the reader some understanding, more or less precise, of Hans Castorp's intimate emotional participation in the chosen numbers of his nightly programme. But to make clear what this last one, the old " Linden-tree," meant to him, is truly a ticklish endeavour; requiring great delicacy of emphasis if more harm than good is not to come of the undertaking.

Let us put it thus: a conception which is of the spirit, and therefore significant, is so because it reaches beyond itself to become the expression and exponent of a larger conception, a whole world of feeling and sentiment, which, whether more or less completely, is mirrored in the first, and in this wise, accordingly, the degree of its significance measured. Further, the love felt for such a creation is in itself " significant ": betraying something of the person who cherishes it, characterizing his relation to that broader world the conception bodies forth — which, consciously or unconsciously, he loves along with and in the thing itself.

May we take it that our simple hero, after so many years of

hermetic-pedagogic discipline, of ascent from one stage of being to another, has now reached a point where he is conscious of the " meaningfulness " of his love and the object of it? We assert, we record, that he has. To him the song meant a whole world, a world which he must have loved, else he could not have so desperately loved that which it represented and symbolized to him. We know what we are saying when we add — perhaps rather darkly — that he might have had a different fate if his temperament had been less accessible to the charms of the sphere of feeling, the general attitude of mind, which the *lied* so profoundly, so mystically epitomized. The truth was that his very destiny had been marked by stages, adventures, insights, and these flung up in his mind suitable themes for his " stock-taking " activities, and these, in their turn, ripened him into an intuitional critic of this sphere, of this its absolutely exquisite image, and his love of it. To the point even that he was quite capable of bringing up all three as objects of his conscientious scruples!

Only one totally ignorant of the tender passion will suppose that such scruples can detract from the object of love. On the contrary, they but give it spice. It is they which lend love the spur of passion, so that one might almost define passion as misgiving love. But wherein lay Hans Castorp's conscientious and stock-taking misgiving, as to the ultimate propriety of his love for the enchanting *lied* and the world whose image it was? What was the world behind the song, which the motions of his conscience made to seem a world of forbidden love?

It was death.

What utter and explicit madness! That glorious song! An indisputable masterpiece, sprung from the profoundest and holiest depths of racial feeling; a precious possession, the archetype of the genuine; embodied loveliness. What vile detraction!

Yes. Ah, yes! All very fine. Thus must every upright man speak. But for all that, behind this so lovely and pleasant artistic production stood — death. It had with death certain relations,

which one might love, yet not without consciously, and in a "stock-taking" sense, acknowledging a certain illicit element in one's love. Perhaps in its original form it was not sympathy with death; perhaps it was something very much of the people and racy of life; but spiritual sympathy with it was none the less sympathy with death. At first blush proper and pious enough, indisputably. But the issues of it were sinister.

What was all this he was thinking? He would not have listened to it from one of you. Sinister issues. Fantastical dark corners, misanthropic torture-chamber thoughts, Spanish black and the ruff, lust not love — and these the issues of pure-eyed loveliness!

Unquestioning confidence, Hans Castorp knew, he had never placed in Herr Settembrini. But he remembered now an admonition the enlightened mentor had given him in past time, at the beginning of his hermetic career, on the subject of "spiritual backsliding" to darker ages. Perhaps it would be well to make cautious application of that wisdom to the present case. It was the backsliding which Herr Settembrini had characterized as "disease"; the epitome itself, the spiritual phase to which one blackslid — that too would appeal to his pedagogic mind as "diseased"? And even so? Hans Castorp's loved nostalgic lay, and the sphere of feeling to which it belonged — morbid? Nothing of the sort. They were the sanest, the homeliest in the world. And yet —— This was a fruit, sound and splendid enough for the instant or so, yet extraordinarily prone to decay; the purest refreshment of the spirit, if enjoyed at the right moment, but the next, capable of spreading decay and corruption among men. It was the fruit of life, conceived of death, pregnant of dissolution; it was a miracle of the soul, perhaps the highest, in the eye and sealed with the blessing of conscienceless beauty; but on cogent grounds regarded with mistrust by the eye of shrewd geniality dutifully "taking stock" in its love of the organic; it was a subject for self-conquest at the definite behest of conscience.

Yes, self-conquest — that might well be the essence of tri-

umph over this love, this soul-enchantment that bore such sinister fruit! Hans Castorp's thoughts, or rather his prophetic half-thoughts soared high, as he sat there in night and silence before his truncated sarcophagus of music. They soared higher than his understanding, they were alchemistically enhanced. Ah, what power had this soul-enchantment! We were all its sons, and could achieve mighty things on earth, in so far as we served it. One need have no more genius, only much more talent, than the author of the "*Lindenbaum*," to be such an artist of soul-enchantment as should give to the song a giant volume by which it should subjugate the world. Kingdoms might be founded upon it, earthly, all-too-earthly kingdoms, solid, "progressive," not at all nostalgic — in which the song degenerated to a piece of gramophone music played by electricity. But its faithful son might still be he who consumed his life in self-conquest, and died, on his lips the new word of love which as yet he knew not how to speak. Ah, it was worth dying for, the enchanted *lied!* But he who died for it, died indeed no longer for it; was a hero only because he died for the new, the new word of love and the future that whispered in his heart.

These, then, were Hans Castorp's favourite records.

HIGHLY QUESTIONABLE

Edhin Krokowski's lectures had in the swift passage of the years taken an unexpected turn. His researches, which dealt with psycho-analysis and the dream-life of humanity, had always had a subterranean, not to say catacombish character; but now, by a transition so gradual that one scarcely marked it, they had passed over to the frankly supernatural, and his fortnightly lectures in the dining-room — the prime attraction of the house, the pride of the prospectus, delivered in a drawling, foreign voice, in frock-coat and sandals from behind a little covered table, to the rapt and motionless Berghof audience — these lectures no longer treated of the disguised activi-

ties of love and the retransformation of the illness into the conscious emotion. They had gone on to the extraordinary phenomena of hypnotism and somnambulism, telepathy, "dreaming true," and second sight; the marvels of hysteria, the expounding of which widened the philosophic horizon to such an extent that suddenly before the listener's eyes would glitter darkly puzzles like that of the relation of matter to the psychical, yes, even the puzzle of life itself, which, it appeared, was easier to approach by uncanny, even morbid paths than by the way of health.

We say this because we consider it our duty to confound those flippant spirits who declared that Dr. Krokowski had resorted to mystification for the sake of redeeming his lectures from hopeless monotony; in other words, with purely emotional ends in view. Thus spoke the slanderous tongues which are everywhere to be found. True, the gentlemen at the Monday lectures flicked their ears harder than ever to make them hear; Fräulein Levi looked, if possible, even more like a wax figure wound up by machinery. But these effects were as legitimate as the train of thought pursued by the mind of the learned gentleman, and for that he might claim that it was not only consistent but even inevitable. The field of his study had always been those wide, dark tracts of the human soul, which one had been used to call the subconsciousness, though they might perhaps better be called the superconsciousness, since from them sometimes emanates a knowingness beyond anything of which the conscious intelligence is capable, and giving rise to the hypothesis that there may subsist connexions and associations between the lowest and least illumined regions of the individual soul and a wholly knowing All-soul. The province of the subconscious, "occult" in the proper sense of the word, very soon shows itself to be occult in the narrower sense as well, and forms one of the sources whence flow the phenomena we have agreed thus to characterize. But that is not all. Whoever recognizes a symptom of organic disease as an effect of the conscious soul-life of forbidden and hystericized emotions, recognizes the creative

force of the psychical within the material — a force which one is inclined to claim as a second source of magic phenomena. Idealist of the pathological, not to say pathological idealist, he sees himself at the point of departure of certain trains of thought which will shortly issue in the problem of existence, that is to say in the problem of the relation between spirit and matter. The materialist, son of a philosophy of sheer animal vigour, can never be dissuaded from explaining spirit as a mere phosphorescent product of matter; whereas the idealist, proceeding from the principle of creative hysteria, is inclined, and very readily resolved, to answer the question of primacy in the exactly opposite sense. Take it all in all, there is here nothing less than the old strife over which was first, the chicken or the egg — a strife which assumes its extraordinary complexity from the fact that no egg is thinkable except one laid by a hen, and no hen that has not crept out of a previously postulated egg.

Well then, it was such matters as these that Dr. Krokowski discussed in his lectures. He came upon them organically, logically, legitimately — that fact cannot be over-emphasized. We will even add that he had already begun to treat of them before the arrival of Ellen Brand upon the scene of action, and the progress of matters into the empirical and experimental stage.

Who was Ellen Brand? We had almost forgotten that our readers do not know her, so familiar to us is the name. Who was she? Hardly anybody, at first glance. A sweet young thing of nineteen years, a flaxen-haired Dane, not from Copenhagen but from Odense-on-Fünen, where her father had a butter business. She herself had been in commercial life for a couple of years or so; with a sleeve-protector on her writing-arm she had sat over heavy books, perched on a revolving stool in a provincial branch of a city bank — and developed temperature. It was a trifling case, probably more suspected than real, though Elly was indeed fragile, fragile and obviously chlorotic — though distinctly sympathetic too, giving one a yearning to lay one's hand upon the flaxen head — as the Hofrat regularly did, when he spoke to her in the dining-room. A northern freshness

emanated from her, a chaste and glassy, maidenly chaste atmosphere surrounded her, she was entirely lovable, with a pure, open look from childlike blue eyes, and a pointed, fine, High-German speech, slightly broken, with small typical mispronunciations. About her features there was nothing unusual. Her chin was too short. She sat at table with the Kleefeld, who mothered her.

Now this little Fräulein Brand, this little Elly, this friendly-natured little Danish bicycle-rider and stoop-shouldered young counter-jumper, had things about her, of which no one could have dreamed, at first sight of her transparent small personality, but which began to discover themselves after a few weeks; and these it became Dr. Krokowski's affair to lay bare in all their extraordinariness.

The learned man received his first hint in the course of a general evening conversation. Various guessing games were being played; hidden objects found by the aid of strains from the piano, which swelled higher when one approached the right spot, and died away when the seeker strayed on a false scent. Then one person went outside and waited while it was decided what task he should perform; as, exchanging the rings of two selected persons; inviting someone to dance by making three bows before her; taking a designated book from the shelves and presenting it to this or that person — and more of the same kind. It is worthy of remark that such games had not been the practice among the Berghof guests. Who had introduced them was not afterwards easy to decide; certainly it had not been Elly Brand, yet they had begun since her arrival.

The participants were nearly all old friends of ours, among them Hans Castorp. They showed themselves apt in greater or less degree — some of them were entirely incapable. But Elly Brand's talent was soon seen to be surpassing, striking, unseemly. Her power of finding hidden articles was passed over with applause and admiring laughter. But when it came to a concerted series of actions, they were struck dumb. She did whatever they had covenanted she should do, did it directly she

entered the room; with a gentle smile, without hesitation, without the help of music. She fetched a pinch of salt from the dining-room, sprinkled it over Lawyer Paravant's head, took him by the hand, led him to the piano and played the beginning of a nursery ditty with his forefinger; then brought him back to his seat, curtseyed, fetched a footstool and finally seated herself at his feet, all of that being precisely what they had cudgelled their brains to set her for a task.

She had been listening.

She reddened. With a sense of relief at her embarrassment they began in chorus to chide her; but she assured them she had not blushed in that sense. She had not listened, not outside, not at the door, truly, truly she had not!

Not outside, not at the door?

"Oh, no" — she begged their pardon. She had listened after she came back, in the room, she could not help it.

How not help it?

Something whispered to her, she said. It whispered and told her what to do, softly, but quite clearly and distinctly.

Obviously that was an admission. In a certain sense she was conscious, had confessed, that she had cheated. She should have said beforehand that she was no good to play such a game, if she had the advantage of being whispered to. A competition loses all sense if one of the competitors has unnatural advantages over the others. In a sporting sense, she was straightway disqualified — but disqualified in a way that made chills run up and down their backs. With one voice they called on Dr. Krokowski, they ran to fetch him, and he came. He was immediately at home in the situation, and stood there, sturdy, heartily smiling, in his very essence inviting confidence. Breathless they told him they had something quite abnormal for him, an omniscient, a girl with voices. Yes, yes? Only let them be calm, they should see. This was his native heath, quagmirish and uncertain footing enough for the rest of them, yet he moved upon it with assured tread. He asked questions, and they told him. Ah, there she was — come, my child, is it true, what they

are telling me? And he laid his hand on her head, as scarcely anyone could resist doing. Here was much ground for interest, none at all for consternation. He plunged the gaze of his brown, exotic eyes deep into Ellen Brand's blue ones, and ran his hand down over her shoulder and arm, stroking her gently. She returned his gaze with increasing submission, her head inclined slowly toward her shoulder and breast. Her eyes were actually beginning to glaze, when the master made a careless outward motion with his hand before her face. Immediately thereafter he expressed his opinion that everything was in perfect order, and sent the overwrought company off to the evening cure, with the exception of Elly Brand, with whom he said he wished to have a little chat.

A little chat. Quite so. But nobody felt easy at the word, it was just the sort of word Krokowski the merry comrade used by preference, and it gave them cold shivers. Hans Castorp, as he sought his tardy reclining-chair, remembered the feeling with which he had seen Elly's illicit achievements and heard her shamefaced explanation; as though the ground were shifting under his feet, and giving him a slightly qualmish feeling, a mild seasickness. He had never been in an earthquake; but he said to himself that one must experience a like sensation of uniquivocal alarm. But he had also felt great curiosity at these fateful gifts of Ellen Brand; combined, it is true, with the knowledge that their field was with difficulty accessible to the spirit, and the doubt as to whether it was not barren, or even sinful, so far as he was concerned — all which did not prevent his feeling from being what in fact it actually was, curiosity. Like everybody else, Hans Castorp had, at his time of life, heard this and that about the mysteries of nature, or the supernatural. We have mentioned the clairvoyante great-aunt, of whom a melancholy tradition had come down. But the world of the supernatural, though theoretically and objectively he had recognized its existence, had never come close to him, he had never had any practical experience of it. And his aversion from it, a matter of taste, an æsthetic revulsion, a reaction of human pride — if we

may use such large words in connexion with our modest hero — was almost as great as his curiosity. He felt beforehand, quite clearly, that such experiences, whatever the course of them, could never be anything but in bad taste, unintelligible and humanly valueless. And yet he was on fire to go through them. He was aware that his alternative of " barren " or else " sinful," bad enough in itself, was in reality not an alternative at all, since the two ideas fell together, and calling a thing spiritually unavailable was only an a-moral way of expressing its forbidden character. But the "*placet experiri*" planted in Hans Castorp's mind by one who would surely and resoundingly have reprobated any experimentation at all in this field, was planted firmly enough. By little and little his morality and his curiosity approached and overlapped, or had probably always done so; the pure curiosity of inquiring youth on its travels, which had already brought him pretty close to the forbidden field, what time he tasted the mystery of personality, and for which he had even claimed the justification that it too was almost military in character, in that it did not weakly avoid the forbidden, when it presented itself. Hans Castorp came to the final resolve not to avoid, but to stand his ground if it came to more developments in the case of Ellen Brand.

Dr. Krokowski had issued a strict prohibition against any further experimentation on the part of the laity upon Fräulein Brand's mysterious gifts. He had pre-empted the child for his scientific use, held sittings with her in his analytical oubliette, hynoptized her, it was reported, in an effort to arouse and discipline her slumbering potentialities, to make researches into her previous psychic life. Hermine Kleefeld, who mothered and patronized the child, tried to do the same; and under the seal of secrecy a certain number of facts were ascertained, which under the same seal she spread throughout the house, even unto the porter's lodge. She learned, for example, that he who — or that which — whispered the answers into the little one's ear at games was called Holger. This Holger was the departed and etherealized spirit of a young man, the familiar, something like

the guardian angel, of little Elly. So it was he who had told all that about the pinch of salt and the tune played with Lawyer Paravant's forefinger? Yes, those spirit lips, so close to her ear that they were like a caress, and tickled a little, making her smile, had whispered her what to do. It must have been very nice when she was in school and had not prepared her lesson to have him tell her the answers. Upon this point Elly was silent. Later she said she thought he would not have been allowed. It would be forbidden to him to mix in such serious matters — and moreover, he would probably not have known the answers himself.

It was learned, further, that from her childhood up Ellen had had visions, though at widely separated intervals of time; visions, visible and invisible. What sort of thing were they now — invisible visions? Well, for example: when she was a girl of sixteen, she had been sitting one day alone in the living-room of her parents' house, sewing at a round table, with her father's dog Freia lying near her on the carpet. The table was covered with a Turkish shawl, of the kind old women wear three-cornered across their shoulders. It covered the table diagonally, with the corners somewhat hanging over. Suddenly Ellen had seen the corner nearest her roll slowly up. Soundlessly, carefully, and evenly it turned itself up, a good distance toward the centre of the table, so that the resultant roll was rather long; and while this was happening, the dog Freia started up wildly, bracing her forefeet, the hair rising on her body. She had stood on her hind legs, then run howling into the next room and taken refuge under a sofa. For a whole year thereafter she could not be persuaded to set foot in the living-room.

Was it Holger, Fräulein Kleefeld asked, who had rolled up the cloth? Little Brand did not know. And what had she thought about the affair? But since it was absolutely impossible to think anything about it, little Elly had thought nothing at all. Had she told her parents? No. That was odd. Though so sure she had thought nothing about it, Elly had had a distinct impression, in this and similar cases, that she must keep it to herself, make a

profound and shamefaced secret of it. Had she taken it much to heart? No, not particularly. What was there about the rolling up of a cloth to take to heart? But other things she had — for example, the following:

A year before, in her parent's house at Odense, she had risen, as was her custom, in the cool of the early morning and left her room on the ground-floor, to go up to the breakfast-room, in order to brew the morning coffee before her parents rose. She had almost reached the landing, where the stairs turned, when she saw standing there close by the steps her elder sister Sophie, who had married and gone to America to live. There she was, her physical presence, in a white gown, with, curiously enough, a garland of moist water-lilies on her head, her hands folded against one shoulder, and nodded to her sister. Ellen, rooted to the spot, half joyful, half terrified, cried out: "Oh, Sophie, is that you?" Sophie had nodded once again, and dissolved. She became gradually transparent, soon she was only visible as an ascending current of warm air, then not visible at all, so that Ellen's path was clear. Later, it transpired that Sister Sophie had died of heart trouble in New Jersey, at that very hour.

Hans Castorp, when Fräulein Kleefeld related this to him, expressed the view that there was some sort of sense in it: the apparition here, the death there — after all, they did hang together. And he consented to be present at a spiritualistic sitting, a table-tipping, glass-moving game which they had determined to undertake with Ellen Brand, behind Dr. Krokowski's back, and in defiance of his jealous prohibition.

A small and select group assembled for the purpose, their theatre being Fräulein Kleefeld's room. Besides the hostess, Fräulein Brand, and Hans Castorp, there were only Frau Stöhr, Fräulein Levi, Herr Albin, the Czech Wenzel, and Dr. Ting-Fu. In the evening, on the stroke of ten, they gathered privily, and in whispers mustered the apparatus Hermine had provided, consisting of a medium-sized round table without a cloth, placed in the centre of the room, with a wineglass upside-down upon it,

the foot in the air. Round the edge of the table, at regular intervals, were placed twenty-six little bone counters, each with a letter of the alphabet written on it in pen and ink. Fräulein Kleefeld served tea, which was gratefully received, as Frau Stöhr and Fräulein Levi, despite the harmlessness of the undertaking, complained of cold feet and palpitations. Cheered by the tea, they took their places about the table, in the rosy twilight dispensed by the pink-shaded table-lamp, as Fräulein Kleefeld, in concession to the mood of the gathering, had put out the ceiling light; and each of them laid a finger of his right hand lightly on the foot of the wineglass. This was the prescribed technique. They waited for the glass to move.

That should happen with ease. The top of the table was smooth, the rim of the glass well ground, the pressure of the tremulous fingers, however lightly laid on, certainly unequal, some of it being exerted vertically, some rather sidewise, and probably in sufficient strength to cause the glass finally to move from its position in the centre of the table. On the periphery of its field it would come in contact with the marked counters; and if the letters on these, when put together, made words that conveyed any sort of sense, the resultant phenomenon would be complex and contaminate, a mixed product of conscious, half-conscious, and unconscious elements; the actual desire and pressure of some, to whom the wish was father to the act, whether or not they were aware of what they did; and the secret acquiescence of some dark stratum in the soul of the generality, a common if subterranean effort toward seemingly strange experiences, in which the suppressed self of the individual was more or less involved, most strongly, of course, that of little Elly. This they all knew beforehand — Hans Castorp even blurted out something of the sort, after his fashion, as they sat and waited. The ladies' palpitation and cold extremities, the forced hilarity of the men, arose from their knowledge that they were come together in the night to embark on an unclean traffic with their own natures, a fearsome prying into unfamiliar regions of themselves, and that they were awaiting the appearance of those

illusory or half-realities which we call magic. It was almost entirely for the form's sake, and came about quite conventionally, that they asked the spirits of the departed to speak to them through the movement of the glass. Herr Albin offered to be spokesman and deal with such spirits as manifested themselves — he had already had a little experience at seances!

Twenty minutes or more went by. The whisperings had run dry, the first tension relaxed. They supported their right arms at the elbow with their left hands. The Czech Wenzel was almost dropping off. Ellen Brand rested her finger lightly on the glass and directed her pure, childlike gaze away into the rosy light from the table-lamp.

Suddenly the glass tipped, knocked, and ran away from under their hands. They had difficulty in keeping their fingers on it. It pushed over to the very edge of the table, ran along it for a space, then slanted back nearly to the middle; tapped again, and remained quiet.

They were all startled; favourably, yet with some alarm. Frau Stöhr whimpered that she would like to stop, but they told her she should have thought of that before, she must just keep quiet now. Things seemed in train. They stipulated that, in order to answer yes or no, the glass need not run to the letters, but might give one or two knocks instead.

"Is there an Intelligence present?" Herr Albin asked, severely directing his gaze over their heads into vacancy. After some hesitation, the glass tipped and said yes.

"What is your name?" Herr Albin asked, almost gruffly, and emphasized his energetic speech by shaking his head.

The glass pushed off. It ran with resolution from one point to another, executing a zigzag by returning each time a little distance toward the centre of the table. It visited H, O, and L, then seemed exhausted; but pulled itself together again and sought out the G, and E, and the R. Just as they thought. It was Holger in person, the spirit Holger, who understood such matters as the pinch of salt and that, but knew better than to mix into lessons at school. He was there, floating in the air, above

the heads of the little circle. What should they do with him? A certain diffidence possessed them, they took counsel behind their hands, what they were to ask him. Herr Albin decided to question him about his position and occupation in life, and did so, as before, severely, with frowning brows; as though he were a cross-examining counsel.

The glass was silent awhile. Then it staggered over to the P, zigzagged and returned to O. Great suspense. Dr. Ting-Fu giggled and said Holger must be a poet. Frau Stöhr began to laugh hysterically; which the glass appeared to resent, for after indicating the E it stuck and went no further. However, it seemed fairly clear that Dr. Ting-Fu was right.

What the deuce, so Holger was a poet? The glass revived, and superfluously, in apparent pridefulness, rapped yes. A lyric poet, Fräulein Kleefeld asked? She said ly — ric, as Hans Castorp involuntarily noted. Holger was disinclined to specify. He gave no new answer, merely spelled out again, this time quickly and unhesitatingly, the word poet, adding the T he had left off before.

Good, then, a poet. The constraint increased. It was a constraint that in reality had to do with manifestations on the part of uncharted regions of their own inner, their subjective selves, but which, because of the illusory, half-actual conditions of these manifestations, referred itself to the objective and external. Did Holger feel at home, and content, in his present state? Dreamily, the glass spelled out the word tranquil. Ah, tranquil. It was not a word one would have hit upon oneself, but after the glass spelled it out, they found it well chosen and probable. And how long had Holger been in this tranquil state? The answer to this was again something one would never have thought of, and dreamily answered; it was " A hastening while." Very good. As a piece of ventriloquistic poesy from the Beyond, Hans Castorp, in particular, found it capital. A " hastening while " was the time-element Holger lived in: and of course he had to answer as it were in parables, having very likely forgotten how to use earthly terminology and standards of exact measurement. Fräu-

lein Levi confessed her curiosity to know how he looked, or had looked, more or less. Had he been a handsome youth? Herr Albin said she might ask him herself, he found the request beneath his dignity. So she asked if the spirit had fair hair.

"Beautiful, brown, brown curls," the glass responded, deliberately spelling out the word brown twice. There was much merriment over this. The ladies said they were in love with him. They kissed their hands at the ceiling. Dr. Ting-Fu, giggling, said Mister Holger must be rather vain.

Ah, what a fury the glass fell into! It ran like mad about the table, quite at random, rocked with rage, fell over and rolled into Frau Stöhr's lap, who stretched out her arms and looked down at it pallid with fear. They apologetically conveyed it back to its station, and rebuked the Chinaman. How had he dared say such a thing — did he see what his indiscretion had led to? Suppose Holger was up and off in his wrath, and refused to say another word! They addressed themselves to the glass with the extreme of courtesy. Would Holger not make up some poetry for them? He had said he was a poet, before he went to hover in the hastening while. Ah, how they all yearned to hear him versify! They would love it so!

And lo, the good glass yielded and said yes! Truly there was something placable and good-humoured about the way it tapped. And then Holger the spirit began to poetize, and kept it up, copiously, circumstantially, without pausing for thought, for dear knows how long. It seemed impossible to stop him. And what a surprising poem it was, this ventriloquistic effort, delivered to the admiration of the circle — stuff of magic, and shoreless as the sea of which it largely dealt. Sea-wrack in heaps and bands along the narrow strand of the broad-flung bay; an islanded coast, girt by steep, cliffy dunes. Ah, see the dim green distance faint and die into eternity, while beneath broad veils of mist in dull carmine and milky radiance the summer sun delays to sink! No word can utter how and when the watery mirror turned from silver into untold changeful colour-play, to bright or pale, to spreading, opaline and moonstone gleams — or how,

mysteriously as it came, the voiceless magic died away. The sea slumbered. Yet the last traces of the sunset linger above and beyond. Until deep in the night it has not grown dark: a ghostly twilight reigns in the pine forests on the downs, bleaching the sand until it looks like snow. A simulated winter forest all in silence, save where an owl wings rustling flight. Let us stray here at this hour — so soft the sand beneath our tread, so sublime, so mild the night! Far beneath us the sea respires slowly, and murmurs a long whispering in its dream. Does it crave thee to see it again? Step forth to the sallow, glacierlike cliffs of the dunes, and climb quite up into the softness, that runs coolly into thy shoes. The land falls harsh and bushy steeply down to the pebbly shore, and still the last parting remnants of the day haunt the edge of the vanishing sky. Lie down here in the sand! How cool as death it is, how soft as silk, as flour! It flows in a colourless, thin stream from thy hand and makes a dainty little mound beside thee. Dost thou recognize it, this tiny flowing? It is the soundless, tiny stream through the hour-glass, that solemn, fragile toy that adorns the hermit's hut. An open book, a skull, and in its slender frame the double glass, holding a little sand, taken from eternity, to prolong here, as time, its troubling, solemn, mysterious essence. . . .

Thus Holger the spirit and his lyric improvisation, ranging with weird flights of thought from the familiar sea-shore to the cell of a hermit and the tools of his mystic contemplation. And there was more; more, human and divine, involved in daring and dreamlike terminology — over which the members of the little circle puzzled endlessly as they spelled it out; scarcely finding time for hurried though rapturous applause, so swiftly did the glass zigzag back and forth, so swiftly the words roll on and on. There was no distant prospect of a period, even at the end of an hour. The glass improvised inexhaustibly of the pangs of birth and the first kiss of lovers; the crown of sorrows, the fatherly goodness of God; plunged into the mysteries of creation, lost itself in other times and lands, in interstellar space; even mentioned the Chaldeans and the zodiac; and

would most certainly have gone on all night, if the conspirators had not finally taken their fingers from the glass, and expressing their gratitude to Holger, told him that must suffice them for the time, it had been wonderful beyond their wildest dreams, it was an everlasting pity there had been no one at hand to take it down, for now it must inevitably be forgotten, yes, alas, they had already forgotten most of it, thanks to its quality, which made it hard to retain, as dreams are. Next time they must appoint an amanuensis to take it down, and see how it would look in black and white, and read connectedly. For the moment, however, and before Holger withdrew to the tranquillity of his hastening while, it would be better, and certainly most amiable of him, if he would consent to answer a few practical questions. They scarcely as yet knew what, but would he at least be in principle inclined to do so, in his great amiability?

The answer was yes. But now they discovered a great perplexity — what should they ask? It was as in the fairy-story, when the fairy or elf grants one question, and there is danger of letting the precious advantage slip through the fingers. There was much in the world, much of the future, that seemed worth knowing, yet it was so difficult to choose. At length, as no one else seemed able to settle, Hans Castorp, with his finger on the glass, supporting his cheek on his fist, said he would like to know what was to be the actual length of his stay up here, instead of the three weeks originally fixed.

Very well, since they thought of nothing better, let the spirit out of the fullness of his knowledge answer this chance query. The glass hesitated, then pushed off. It spelled out something very queer, which none of them succeeded in fathoming, it made the word, or the syllable Go, and then the word Slanting and then something about Hans Castorp's room. The whole seemed to be a direction to go slanting through Hans Castorp's room, that was to say, through number thirty-four. What was the sense of that? As they sat puzzling and shaking their heads, suddenly there came the heavy thump of a fist on the door.

They all jumped. Was it a surprise? Was Dr. Krokowski

standing without, come to break up the forbidden session? They looked up guiltily, expecting the betrayed one to enter. But then came a crashing knock on the middle of the table, as if to testify that the first knock too had come from the inside and not the outside of the room.

They accused Herr Albin of perpetrating this rather contemptible jest, but he denied it on his honour; and even without his word they all felt fairly certain no one of their circle was guilty. Was it Holger, then? They looked at Elly, suddenly struck by her silence. She was leaning back in her chair, with drooping wrists and finger-tips poised on the table-edge, her head bent on one shoulder, her eyebrows raised, her little mouth drawn down so that it looked even smaller, with a tiny smile that had something both silly and sly about it, and gazing into space with vacant, childlike blue eyes. They called to her, but she gave no sign of consciousness. And suddenly the night-table light went out.

Went out? Frau Stöhr, beside herself, made great outcry, for she had heard the switch turned. The light, then, had not gone out, but been put out, by a hand — a hand which one characterized afar off in calling it a " strange " hand. Was it Holger's? Up to then he had been so mild, so tractable, so poetic — but now he seemed to degenerate into clownish practical jokes. Who knew that a hand which could so roundly thump doors and tables, and knavishly turn off lights, might not next catch hold of someone's throat? They called for matches, for pocket torches. Fräulein Levi shrieked out that someone had pulled her front hair. Frau Stöhr made no bones of calling aloud on God in her distress: " O Lord, forgive me this once! " she moaned, and whimpered for mercy instead of justice, well knowing she had tempted hell. It was Dr. Ting-Fu who hit on the sound idea of turning on the ceiling light; the room was brilliantly illuminated straightway. They now established that the lamp on the night-table had not gone out by chance, but been turned off, and only needed to have the switch turned back in order to burn again. But while this was happening, Hans Castorp made on his

own account a most singular discovery, which might be regarded as a personal attention on the part of the dark powers here manifesting themselves with such childish perversity. A light object lay in his lap; he discovered it to be the "souvenir" which had once so surprised his uncle when he lifted it from his nephew's table: the glass diapositive of Clavdia Chauchat's x-ray portrait. Quite incontestably he, Hans Castorp, had not carried it into the room.

He put it into his pocket, unobservably. The others were busied about Ellen Brand, who remained sitting in her place in the same state, staring vacantly, with that curious simpering expression. Herr Albin blew in her face and imitated the upward sweeping motion of Dr. Krokowski, upon which she roused, and incontinently wept a little. They caressed and comforted her, kissed her on the forehead and sent her to bed. Fräulein Levi said she was willing to sleep with Frau Stöhr, for that abject creature confessed she was too frightened to go to bed alone. Hans Castorp, with his retrieved property in his breast pocket, had no objection to finishing off the evening with a cognac in Herr Albin's room. He had discovered, in fact, that this sort of thing affected neither the heart nor the spirits so much as the nerves of the stomach — a retroactive effect, like seasickness, which sometimes troubles the traveller with qualms hours after he has set foot on shore.

His curiosity was for the time quenched. Holger's poem had not been so bad; but the anticipated futility and vulgarity of the scene as a whole had been so unmistakable that he felt quite willing to let it go at these few vagrant sparks of hell-fire. Herr Settembrini, to whom he related his experiences, strengthened this conviction with all his force. "That," he cried out, "was all that was lacking. Oh, misery, misery!" And cursorily dismissed little Elly as a thorough-paced impostor.

His pupil said neither yea nor nay to that. He shrugged his shoulders, and expressed the view that we did not seem to be altogether sure what constituted actuality, nor yet, in consequence, what imposture. Perhaps the boundary line was not

constant. Perhaps there were transitional stages between the two, grades of actuality within nature; nature being as she was, mute, not susceptible of valuation, and thus defying distinctions which in any case, it seemed to him, had a strongly moralizing flavour. What did Herr Settembrini think about "delusions"; which were a mixture of actuality and dream, perhaps less strange in nature than to our crude, everyday processes of thought? The mystery of life was literally bottomless. What wonder, then, if sometimes illusions arose — and so on and so forth, in our hero's genial, confiding, loose and flowing style.

Herr Settembrini duly gave him a dressing-down, and did produce a temporary reaction of the conscience, even something like a promise to steer clear in the future of such abominations. "Have respect," he adjured him, "for your humanity, Engineer! Confide in your God-given power of clear thought, and hold in abhorrence these luxations of the brain, these miasmas of the spirit! Delusions? The mystery of life? *Caro mio!* When the moral courage to make decisions and distinctions between reality and deception degenerates to that point, then there is an end of life, of judgment, of the creative deed: the process of decay sets in, moral scepsis, and does its deadly work." Man, he went on to say, was the measure of things. His right to recognize and to distinguish between good and evil, reality and counterfeit, was indefeasible; woe to them who dared to lead him astray in his belief in this creative right. Better for them that a millstone be hanged about their necks and that they be drowned in the depth of the sea.

Hans Castorp nodded assent — and in fact did for a while keep aloof from all such undertakings. He heard that Dr. Krokowski had begun holding seances with Ellen Brand in his subterranean cabinet, to which certain chosen ones of the guests were invited. But he nonchalantly put aside the invitation to join them — naturally not without hearing from them and from Krokowski himself something about the success they were having. It appeared that there had been wild and arbitrary

exhibitions of power, like those in Fräulein Kleefeld's room: knockings on walls and table, the turning off of the lamp, and these as well as further manifestations were being systematically produced and investigated, with every possible safeguarding of their genuineness, after Comrade Krokowski had practised the approved technique and put little Elly into her hynoptic sleep. They had discovered that the process was facilitated by music; and on these evenings the gramophone was pre-empted by the circle and carried down into the basement. But the Czech Wenzel who operated it there was a not unmusical man, and would surely not injure or misuse the instrument; Hans Castorp might hand it over without misgiving. He even chose a suitable album of records, containing light music, dances, small overtures and suchlike tunable trifles. Little Elly made no demands on a higher art, and they served the purpose admirably.

To their accompaniment, Hans Castorp learned, a handkerchief had been lifted from the floor, of its own motion, or, rather, that of the "hidden hand" in its folds. The doctor's waste-paper-basket had risen to the ceiling; the pendulum of a clock been alternately stopped and set going again "without anyone touching it," a table-bell "taken" and rung — these and a good many other turbid and meaningless phenomena. The learned master of ceremonies was in the happy position of being able to characterize them by a Greek word, very scientific and impressive. They were, so he explained in his lectures and in private conversations, "telekinetic" phenomena, cases of movement from a distance; he associated them with a class of manifestations which were scientifically known as materializations, and toward which his plans and attempts with Elly Brand were directed.

He talked to them about biopsychical projections of subconscious complexes into the objective; about transactions of which the medial constitution, the somnambulic state, was to be regarded as the source; and which one might speak of as objectivated dream-concepts, in so far as they confirmed an ideoplastic property of nature, a power, which under certain conditions

appertained to thought, of drawing substance to itself, and clothing itself in temporary reality. This substance streamed out from the body of the medium, and developed extraneously into biological, living end-organs, these being the agencies which had performed the extraordinary though meaningless feats they witnessed in Dr. Krokowski's laboratory. Under some conditions these agencies might be seen or touched, the limbs left their impression in wax or plaster. But sometimes the matter did not rest with such corporealization. Under certain conditions, human heads, faces, full-length phantoms manifested themselves before the eyes of the experimenters, even within certain limits entered into contact with them. And here Dr. Krokowski's doctrine began, as it were, to squint; to look two ways at once. It took on a shifting and fluctuating character, like the method of treatment he had adopted in his exposition of the nature of love. It was no longer plain-sailing, scientific treatment of the objectively mirrored subjective content of the medium and her passive auxiliaries. It was a mixing in the game, at least sometimes, at least half and half, of entities from without and beyond. It dealt — at least possibly, if not quite admittedly — with the non-vital, with existences that took advantage of a ticklish, mysteriously and momentarily favouring chance to return to substantiality and show themselves to their summoners — in brief, with the spiritualistic invocation of the departed.

Such manifestations it was that Comrade Krokowski, with the assistance of his followers, was latterly striving to produce; sturdily, with his ingratiating smile, challenging their cordial confidence, thoroughly at home, for his own person, in this questionable morass of the subhuman, and a born leader for the timid and compunctious in the regions where they now moved. He had laid himself out to develop and discipline the extraordinary powers of Ellen Brand and, from what Hans Castorp could hear, fortune smiled upon his efforts. Some of the party had felt the touch of materialized hands. Lawyer Paravant had received out of transcendency a sounding slap on the cheek, and

had countered with scientific alacrity, yes, had even eagerly turned the other cheek, heedless of his quality as gentleman, jurist, and one-time member of a duelling corps, all of which would have constrained him to quite a different line of conduct had the blow been of terrestrial origin. A. K. Ferge, that good-natured martyr, to whom all " high-brow " thought was foreign, had one evening held such a spirit hand in his own, and established by sense of touch that it was whole and well shaped. His clasp had been heart-felt to the limits of respect; but it had in some indescribable fashion escaped him. A considerable period elapsed, some two months and a half of bi-weekly sittings, before a hand of other-worldly origin, a young man's hand, it seemed, came fingering over the table, in the red glow of the paper-shaded lamp, and, plain to the eyes of all the circle, left its imprint in an earthenware basin full of flour. And eight days later a troop of Krokowski's workers, Herr Albin, Frau Stöhr, the Magnuses, burst in upon Hans Castorp where he sat dozing toward midnight in the biting cold of his balcony, and with every mark of distracted and feverish delight, their words tumbling over one another, announced that they had seen Elly's Holger — he had showed his head over the shoulder of the little medium, and had in truth " beautiful brown, brown curls." He had smiled with such unforgettable, gentle melancholy as he vanished!

Hans Castorp found this lofty melancholy scarcely consonant with Holger's other pranks, his impish and simple-minded tricks, the anything but gently melancholy slap he had given Lawyer Paravant and the latter had pocketed up. It was apparent that one must not demand consistency of conduct. Perhaps they were dealing with a temperament like that of the little hunch-backed man in the nursery song, with his pathetic wickedness and his craving for intercession. Holger's admirers had no thought for all this. What they were determined to do was to persuade Hans Castorp to rescind his decree; positively, now that everything was so brilliantly in train, he must be present at the next seance. Elly, it seemed, in her trance had promised

to materialize the spirit of any departed person the circle chose.

Any departed person they chose? Hans Castorp still showed reluctance. But that it might be any person they chose occupied his mind to such an extent that in the next three days he came to a different conclusion. Strictly speaking it was not three days, but as many minutes, which brought about the change. One evening, in a solitary hour in the music-room, he played again the record that bore the imprint of Valentine's personality, to him so profoundly moving. He sat there listening to the soldierly prayer of the hero departing for the field of honour:

> " If God should summon me away,
> Thee I would watch and guard alway,
> O Marguerite! "

and, as ever, Hans Castorp was filled by emotion at the sound, an emotion which this time circumstances magnified and as it were condensed into a longing; he thought: " Barren and sinful or no, it would be a marvellous thing, a darling adventure! And he, as I know him, if he had anything to do with it, would not mind." He recalled that composed and liberal " Certainly, of course," he had heard in the darkness of the x-ray laboratory, when he asked Joachim if he might commit certain optical indiscretions.

The next morning he announced his willingness to take part in the evening seance; and half an hour after dinner joined the group of familiars of the uncanny, who, unconcernedly chatting, took their way down to the basement. They were all old inhabitants, the oldest of the old, or at least of long standing in the group, like the Czech Wenzel and Dr. Ting-Fu; Ferge and Wehsal, Lawyer Paravant, the ladies Kleefeld and Levi, and, in addition, those persons who had come to his balcony to announce to him the apparition of Holger's head, and of course the medium, Elly Brand.

That child of the north was already in the doctor's charge when Hans Castorp passed through the door with the visiting-

card: the doctor, in his black tunic, his arm laid fatherly across her shoulder, stood at the foot of the step leading from the basement floor and welcomed the guests, and she with him. Everybody greeted everybody else, with surprising hilarity and expansiveness — it seemed to be the common aim to keep the meeting pitched in a key free from all solemnity or constraint. They talked in loud, cheery voices, poked each other in the ribs, showed everyway how perfectly at ease they felt. Dr. Krokowski's yellow teeth kept gleaming in his beard with every hearty, confidence-inviting smile; he repeated his "Wel — come" to each arrival, with special fervour in Hans Castorp's case — who, for his part, said nothing at all, and whose manner was hesitating. "Courage, comrade," Krokowski's energetic and hospitable nod seemed to be saying, as he gave the young man's hand an almost violent squeeze. No need here to hang the head, here is no cant nor sanctimoniousness, nothing but the blithe and manly spirit of disinterested research. But Hans Castorp felt none the better for all this pantomime. He summed up the resolve formed by the memories of the x-ray cabinet; but that train of thought hardly fitted with his present frame; rather he was reminded of the peculiar and unforgettable mixture of feelings — nervousness, pridefulness, curiosity, disgust, and awe — with which, years ago, he had gone with some fellow students, a little tipsy, to a brothel in Sankt-Pauli.

As everyone was now present, Dr. Krokowski selected two controls — they were, for the evening, Frau Magnus and the ivory Levi — to preside over the physical examination of the medium, and they withdrew to the next room. Hans Castorp and the remaining nine persons awaited in the consulting-room the issue of the austerely scientific procedure — which was invariably without any result whatever. The room was familiar to him from the hours he had spent here, behind Joachim's back, in conversation with the psycho-analyst. It had a writing-desk, an arm-chair and an easy-chair for patients on the left, the window side; a library of reference-books on shelves to right and left of the side door, and in the further right-hand corner

a chaise-longue, covered with oilcloth, separated by a folding screen from the desk and chairs. The doctor's glass instrument-case also stood in that corner, in another was a bust of Hippocrates, while an engraving of Rembrandt's "Anatomy Lesson" hung above the gas fire-place on the right side wall. It was an ordinary consulting-room, like thousands more; but with certain temporary special arrangements. The round mahogany table whose place was in the centre of the room, beneath the electric chandelier, upon the red carpet that covered most of the floor, had been pushed forward against the left-hand wall, beneath the plaster bust; while a smaller table, covered with a cloth and bearing a red-shaped lamp, had been set obliquely near the gas fire, which was lighted and giving out a dry heat. Another electric bulb, covered with red and further with a black gauze veil, hung above the table. On this table stood certain notorious objects: two table-bells, of different patterns, one to shake and one to press, the plate with flour, and the paper-basket. Some dozen chairs of different shapes and sizes surrounded the table in a half-circle, one end of which was formed by the foot of the chaise-longue, the other ending near the centre of the room, beneath the ceiling light. Here, in the neighbourhood of the last chair, and about half-way to the door, stood the gramophone; the album of light trifles lay on a chair next it. Such were the arrangements. The red lamps were not yet lighted, the ceiling light was shedding an effulgence as of common day, for the window, above the narrow end of the writing-desk, was shrouded in a dark covering, with its open-work cream-coloured blind hanging down in front of it.

After ten minutes the doctor returned with the three ladies. Elly's outer appearance had changed: she was not wearing her ordinary clothes, but a night-gownlike garment of white *crêpe*, girdled about the waist by a cord, leaving her slender arms bare. Her maidenly breasts showed themselves soft and unconfined beneath this garment, it appeared she wore little else.

They all hailed her gaily. "Hullo, Elly! How lovely she looks again! A perfect fairy! Very pretty, my angel!" She

smiled at their compliments to her attire, probably well knowing it became her. " Preliminary control negative," Krokowski announced. " Let's get to work, then, comrades," he said. Hans Castorp, conscious of being disagreeably affected by the doctor's manner of address, was about to follow the example of the others, who, shouting, chattering, slapping each other on the shoulders, were settling themselves in the circle of chairs, when the doctor addressed him personally.

" My friend," said he, " you are a guest, perhaps a novice, in our midst, and therefore I should like, this evening, to pay you special honour. I confide to you the control of the medium. Our practice is as follows." He ushered the young man toward the end of the circle next the chaise-longue and the screen, where Elly was seated on an ordinary cane-chair, with her face turned rather toward the entrance door than to the centre of the room. He himself sat down close in front of her in another such chair, and clasped her hands, at the same time holding both her knees firmly between his own. " Like that," he said, and gave his place to Hans Castorp, who assumed the same position. " You'll grant that the arrest is complete. But we shall give you assistance too. Fräulein Kleefeld, may I implore you to lend us your aid? " And the lady thus courteously and exotically entreated came and sat down, clasping Elly's fragile wrists, one in each hand.

Unavoidable that Hans Castorp should look into the face of the young prodigy, fixed as it was so immediately before his own. Their eyes met — but Elly's slipped aside and gazed with natural self-consciousness in her lap. She was smiling a little affectedly, with her lips slightly pursed, and her head on one side, as she had at the wineglass seance. And Hans Castorp was reminded, as he saw her, of something else: the look on Karen Karstedt's face, a smile just like that, when she stood with Joachim and himself and regarded the unmade grave in the Dorf graveyard.

The circle had sat down. They were thirteen persons; not counting the Czech Wenzel, whose function it was to serve Polyhymnia, and who accordingly, after putting his instrument

in readiness, squatted with his guitar at the back of the circle. Dr. Krokowski sat beneath the chandelier, at the other end of the row, after he had turned on both red lamps with a single switch, and turned off the centre light. A darkness, gently aglow, lay over the room, the corners and distances were obscured. Only the surface of the little table and its immediate vicinity were illumined by a pale rosy light. During the next few minutes one scarcely saw one's neighbours; then their eyes slowly accustomed themselves to the darkness and made the best use of the light they had — which was slightly reinforced by the small dancing flames from the chimney-piece.

The doctor devoted a few words to this matter of the lighting, and excused its lacks from the scientific point of view. They must take care not to interpret it in the sense of deliberate mystification and scene-setting. With the best will in the world they could not, unfortunately, have more light for the present. The nature of the powers they were to study would not permit of their being developed with white light, it was not possible thus to produce the desired conditions. This was a fixed postulate, with which they must for the present reckon. Hans Castorp, for his part, was quite satisfied. He liked the darkness, it mitigated the queerness of the situation. And in its justification he recalled the darkness of the x-ray room, and how they had collected themselves, and "washed their eyes" in it, before they "saw."

The medium, Dr. Krokowski went on, obviously addressing his words to Hans Castorp in particular, no longer needed to be put in the trance by the physician. She fell into it herself, as the control would see, and once she had done so, it would be her guardian spirit Holger, who spoke with her voice, to whom, and not to her, they should address themselves. Further, it was an error, which might result in failure, to suppose that one must bend mind or will upon the expected phenomena. On the contrary, a slightly diffused attention, with conversation, was recommended. And Hans Castorp was cautioned, whatever else he did, not to lose control of the medium's extremities.

"We will now form the chain," finished Dr. Krokowski; and they did so, laughing when they could not find each other's hands in the dark. Dr. Ting-Fu, sitting next Hermine Kleefeld, laid his right hand on her shoulder and reached his left to Herr Wehsal, who came next. Beyond him were Herr and Frau Magnus, then A. K. Ferge; who, if Hans Castorp mistook not, held the hand of the ivory Levi on his right — and so on. "Music!" the doctor commanded, and behind him his neighbour the Czech set the instrument in motion and placed the needle on the disk. "Talk!" Krokowski bade them, and as the first bars of an overture by Millöcker were heard, they obediently bestirred themselves to make conversation, about nothing at all: the winter snow-fall, the last course at dinner, a newly arrived patient, a departure, "wild" or otherwise — artificially sustained, half drowned by the music, and lapsing now and again. So some minutes passed.

The record had not run out before Elly shuddered violently. A trembling ran through her, she sighed, the upper part of her body sank forward so that her forehead rested against Hans Castorp's, and her arms, together with those of her guardians, began to make extraordinary pumping motions to and fro.

"Trance," announced the Kleefeld. The music stopped, so also the conversation. In the abrupt silence they heard the baritone drawl of the doctor. "Is Holger present?"

Elly shivered again. She swayed in her chair. Then Hans Castorp felt her press his two hands with a quick, firm pressure.

"She pressed my hands," he informed them.

"He," the doctor corrected him. "He pressed your hands. He is present. Wel — come, Holger," he went on with unction. "Wel — come, friend and fellow comrade, heartily, heartily wel — come. And remember, when you were last with us," he went on, and Hans Castorp remarked that he did not use the form of address common to the civilized West — "you promised to make visible to our mortal eyes some dear departed, whether brother soul or sister soul, whose name should be

given to you by our circle. Are you willing? Do you feel yourself able to perform what you promised? "

Again Elly shivered. She sighed and shivered as the answer came. Slowly she carried her hands and those of her guardians to her forehead, where she let them rest. Then close to Hans Castorp's ear she whispered: " Yes."

The warm breath immediately at his ear caused in our friend that phenomenon of the epidermis popularly called goose-flesh, the nature of which the Hofrat had once explained to him. We mention this in order to make a distinction between the psychical and the purely physical. There could scarcely be talk of fear, for our hero was in fact thinking: " Well, she is certainly biting off more than she can chew! " But then he was straightway seized with a mingling of sympathy and consternation springing from the confusing and illusory circumstance that a blood-young creature, whose hands he held in his, had just breathed a yes into his ear.

" He said yes," he reported, and felt embarrassed.

" Very well, then, Holger," spoke Dr. Krokowski. " We shall take you at your word. We are confident you will do your part. The name of the dear departed shall shortly be communicated to you. Comrades," he turned to the gathering, " out with it, now! Who has a wish? Whom shall our friend Holger show us? "

A silence followed. Each waited for the other to speak. Individually they had probably all questioned themselves, in these last few days; they knew whither their thoughts tended. But the calling back of the dead, or the desirability of calling them back, was a ticklish matter, after all. At bottom, and boldly confessed, the desire does not exist; it is a misapprehension precisely as impossible as the thing itself, as we should soon see if nature once let it happen. What we call mourning for our dead is perhaps not so much grief at not being able to call them back as it is grief at not being able to want to do so.

This was what they were all obscurely feeling; and since it was here simply a question not of an actual return, but merely

a theatrical staging of one, in which they should only see the departed, no more, the thing seemed humanly unthinkable; they were afraid to look into the face of him or her of whom they thought, and each one would willingly have resigned his right of choice to the next. Hans Castorp too, though there was echoing in his ears that large-hearted " Of course, of course " out of the past, held back, and at the last moment was rather inclined to pass the choice on. But the pause was too long; he turned his head toward their leader, and said, in a husky voice: " I should like to see my departed cousin, Joachim Ziemssen."

That was a relief to them all. Of those present, all excepting Dr. Ting-Fu, Wenzel, and the medium had known the person asked for. The others, Ferge, Wehsal, Herr Albin, Paravant, Herr and Frau Magnus, Frau Stöhr, Fräulein Levi, and the Kleefeld, loudly announced their satisfaction with the choice. Krokowski himself nodded well pleased, though his relations with Joachim had always been rather cool, owing to the latter's reluctance in the matter of psycho-analysis.

" Very good indeed," said the doctor. " Holger, did you hear? The person named was a stranger to you in life. Do you know him in the Beyond, and are you prepared to lead him hither? "

Immense suspense. The sleeper swayed, sighed, and shuddered. She seemed to be seeking, to be struggling; falling this way and that, whispering now to Hans Castorp, now to the Kleefeld, something they could not catch. At last he received from her hands the pressure that meant yes. He announced himself to have done so, and ——

" Very well, then," cried Dr. Krokowski. " To work, Holger! Music," he cried. " Conversation! " and he repeated the injunction that no fixing of the attention, no strained anticipation was in place, but only an unforced and hovering expectancy.

And now followed the most extraordinary hours of our hero's young life. Yes, though his later fate is unclear, though at a certain moment in his destiny he will vanish from our eyes, we may assume them to have been the most extraordinary he ever spent.

They were hours — more than two of them, to be explicit, counting in a brief intermission in the efforts on Holger's part which now began, or rather, on the girl Elly's — of work so hard and so prolonged that they were all toward the end inclined to be faint-hearted and despair of any result; out of pure pity, too, tempted to resign an attempt which seemed pitilessly hard, and beyond the delicate strength of her upon whom it was laid. We men, if we do not shirk our humanity, are familiar with an hour of life when we know this almost intolerable pity, which, absurdly enough no one else can feel, this rebellious "Enough, no more!" which is wrung from us, though it *is* not enough, and cannot or will not be enough, until it comes somehow or other to its appointed end. The reader knows we speak of our husband- and fatherhood, of the act of birth, which Elly's wrestling did so unmistakably resemble that even he must recognize it who had never passed through this experience, even our young Hans Castorp; who, not having shirked life, now came to know, in such a guise, this act, so full of organic mysticism. In what a guise! To what an end! Under what circumstances! One could not regard as anything less than scandalous the sights and sounds in this red-lighted lying-in chamber, the maidenly form of the pregnant one, bare-armed, in flowing night-robe; and then by contrast the ceaseless and senseless gramophone music, the forced conversation which the circle kept up at command, the cries of encouragement they ever and anon directed at the struggling one: "Hullo, Holger! Courage, man! It's coming, just keep it up, let it come, that's the way!" Nor do we except the person and situation of the "husband" — if we may regard in that light our young friend, who had indeed formed such a wish — sitting there, with the knees of the little "mother" between his own, holding in his her hands, which were as wet as once little Leila's, so that he had constantly to be renewing his hold, not to let them slip.

For the gas fire in the rear of the circle radiated great heat.

Mystical, consecrate? Ah, no, it was all rather noisy and vulgar, there in the red glow, to which they had now so accus-

tomed their eyes that they could see the whole room fairly well. The music and shouting were so like the revivalistic methods of the Salvation Army, they even made Hans Castorp think of the comparison, albeit he had never attended at a celebration by these cheerful zealots. It was in no eerie or ghostly sense that the scene affected the sympathetic one as mystic or mysterious, as conducing to solemnity; it was rather natural, organic — by virtue of the intimate association we have already referred to. Elly's exertions came in waves, after periods of rest, during which she hung sidewise from her chair in a totally relaxed and inaccessible condition, described by Dr. Krokowski as "deep trance." From this she would start up with a moan, throw herself about, strain and wrestle with her captors, whisper feverish, disconnected words, seem to be trying, with sidewise, jerking movements, to expel something; she would gnash her teeth, once even fastened them in Hans Castorp's sleeve.

This had gone on for more than an hour when the leader found it to the interest of all concerned to grant a brief intermission. The Czech Wenzel, who had introduced an enlivening variation by closing the gramophone and striking up very expertly on his guitar, laid that instrument aside. They all drew a long breath and broke the circle. Dr. Krokowski strode over to the wall and switched on the ceiling lamp; the light flashed up glaringly, making them all blink. Elly, bent forward, her face almost in her lap, slumbered. She was busy too, absorbed in the oddest activity, with which the others appeared familiar, but which Hans Castorp watched with attentive wonder. For some minutes together she moved the hollow of her hand to and fro in the region of her hips: carried the hand away from her body and then with scooping, raking motion drew it towards her, as though gathering something and pulling it in. Then, with a series of starts, she came to herself, blinked in her turn at the light with sleep-stiffened eyes and smiled.

She smiled affectedly, rather remotely. In truth, their solicitude seemed wasted; she did not appear exhausted by her efforts. Perhaps she retained no memory of them. She sat down

in the chair reserved for patients, by the writing-desk near the window, between the desk and the screen about the chaise-longue; gave the chair a turn so that she could support her elbow on the desk and look into the room; and remained thus, receiving their sympathetic glances and encouraging nods, silent during the whole intermission, which lasted fifteen minutes.

It was a beneficent pause, relaxed, and filled with peaceful satisfaction in respect of work already accomplished. The lids of cigarette-cases snapped, the men smoked comfortably, and standing in groups discussed the prospects of the seance. They were far from despairing or anticipating a negative result to their efforts. Signs enough were present to prove such doubting uncalled for. Those sitting near the doctor, at the far end of the row, agreed that they had several times felt, quite unmistakably, that current of cool air which regularly whenever manifestations were under way streamed in a definite direction from the person of the medium. Others had seen light-phenomena, white spots, moving conglobations of forces showing themselves at intervals against the screen. In short, no faintheartedness! No looking backward now they had put their hands to the plough. Holger had given his word, they had no call to doubt that he would keep it.

Dr. Krokowski signed for the resumption of the sitting. He led Elly back to her martyrdom and seated her, stroking her hair. The others closed the circle. All went as before. Hans Castorp suggested that he be released from his post of first control, but Dr. Krokowski refused. He said he laid great stress on excluding, by immediate contact, every possibility of misleading manipulation on the part of the medium. So Hans Castorp took up again his strange position vis-à-vis to Elly; the white light gave place to rosy twilight, the music began again, the pumping motions; this time it was Hans Castorp who announced "trance." The scandalous lying-in proceeded.

With what distressful difficulty! It seemed unwilling to take its course — how could it? Madness! What maternity was this, what delivery, of what should she be delivered? "Help, help,"

the child moaned, and her spasms seemed about to pass over into that dangerous and unavailing stage obstetricians call eclampsia. She called at intervals on the doctor, that he should put his hands on her. He did so, speaking to her encouragingly. The magnetic effect, if such it was, strengthened her to further efforts.

Thus passed the second hour, while the guitar was strummed or the gramophone gave out the contents of the album of light music into the twilight to which they had again accustomed their vision. Then came an episode, introduced by Hans Castorp. He supplied a stimulus by expressing an idea, a wish; a wish he had cherished from the beginning, and might perhaps have profitably expressed before now. Elly was lying with her face on their joined hands, in " deep trance." Herr Wenzel was just changing or reversing the record when our friend summoned his resolution and said he had a suggestion to make, of no great importance, yet perhaps — possibly — of some avail. He had — that is, the house possessed among its volumes of records — a certain song, from Gounod's *Faust*, Valentine's Prayer, baritone with orchestral accompaniment, very appealing. He, the speaker, thought they might try the record.

" Why that particular one? " the doctor asked out of the darkness.

" A question of mood. Matter of feeling," the young man responded. The mood of the piece in question was peculiar to itself, quite special — he suggested they should try it. Just possible, not out of the question, that its mood and atmosphere might shorten their labours.

" Is the record here? " the doctor inquired.

No, but Hans Castorp could fetch it at once.

" What are you thinking of? " Krokowski promptly repelled the idea. What? Hans Castorp thought he might go and come again and take up his business where he had left it off? There spoke the voice of utter inexperience. Oh, no, it was impossible. It would upset everything, they would have to begin all over.

Scientific exactitude forbade them to think of any such arbitrary going in and out. The door was locked. He, the doctor, had the key in his pocket. In short, if the record was not now in the room ——

He was still talking when the Czech threw in, from the gramophone: "The record is here."

"Here?" Hans Castorp asked.

"Yes, here it is, *Faust*, Valentine's Prayer." It had been stuck by mistake in the album of light music, not in the green album of *arias*, where it belonged; quite by chance — or mismanagement or carelessness, in any case luckily — it had partaken of the general topsyturvyness, and here it was, needing only to be put on.

What had Hans Castorp to say to that? Nothing. It was the doctor who remarked: "So much the better," and some of the others chimed in. The needle scraped, the lid was put down. The male voice began to choral accompaniment: "Now the parting hour has come."

No one spoke. They listened. Elly, as the music resumed, renewed her efforts. She started up convulsively, pumped, carried the slippery hands to her brow. The record went on, came to the middle part, with skipping rhythm, the part about war and danger, gallant, god-fearing, French. After that the finale, in full volume, the orchestrally supported refrain of the beginning.

"O Lord of heaven, hear me pray. . . ."

Hans Castorp had work with Elly. She raised herself, drew in a straggling breath, sighed a long, long, outward sigh, sank down and was still. He bent over her in concern, and as he did so, he heard Frau Stöhr say, in a high, whining pipe: "Ziems — sen!"

He did not look up. A bitter taste came in his mouth. He heard another voice, a deep, cold voice, saying: "I've seen him a long time."

The record had run off, with a last accord of horns. But no one stopped the machine. The needle went on scratching in the

silence, as the disk whirred round. Then Hans Castorp raised his head, and his eyes went, without searching, the right way.

There was one more person in the room than before. There in the background, where the red rays lost themselves in gloom, so that the eye scarcely reached thither, between writing-desk and screen, in the doctor's consulting-chair, where in the intermission Elly had been sitting, Joachim sat. It was the Joachim of the last days, with hollow, shadowy cheeks, warrior's beard and full, curling lips. He sat leaning back, one leg crossed over the other. On his wasted face, shaded though it was by his head-covering, was plainly seen the stamp of suffering, the expression of gravity and austerity which had beautified it. Two folds stood on his brow, between the eyes, that lay deep in their bony cavities; but there was no change in the mildness of the great dark orbs, whose quiet, friendly gaze sought out Hans Castorp, and him alone. That ancient grievance of the outstanding ears was still to be seen under the head-covering, his extraordinary head-covering, which they could not make out. Cousin Joachim was not in mufti. His sabre seemed to be leaning against his leg, he held the handle, one thought to distinguish something like a pistol-case in his belt. But that was no proper uniform he wore. No colour, no decorations; it had a collar like a *litewka* jacket, and side pockets. Somewhere low down on the breast was a cross. His feet looked large, his legs very thin, they seemed to be bound or wound as for the business of sport more than war. And what was it, this headgear? It seemed as though Joachim had turned an army cookpot upside-down on his head, and fastened it under his chin with a band. Yet it looked quite properly warlike, like an old-fashioned foot-soldier, perhaps.

Hans Castorp felt Ellen Brand's breath on his hands. And near him the Kleefeld's rapid breathing. Other sound there was none, save the continued scraping of the needle on the run-down, rotating record, which nobody stopped. He looked at none of his company, would hear or see nothing of them; but across the hands and head on his knee leaned far forward and

stared through the red darkness at the guest in the chair. It seemed one moment as though his stomach would turn over within him. His throat contracted and a four- or fivefold sob went through and through him. "Forgive me!" he whispered; then his eyes overflowed, he saw no more.

He heard breathless voices: "Speak to him!" he heard Dr. Krokowski's baritone voice summon him, formally, cheerily, and repeat the request. Instead of complying, he drew his hands away from beneath Elly's face, and stood up.

Again Dr. Krokowski called upon his name, this time in monitory tones. But in two strides Hans Castorp was at the step by the entrance door and with one quick movement turned on the white light.

Fräulein Brand had collapsed. She was twitching convulsively in the Kleefeld's arms. The chair over there was empty.

Hans Castorp went up to the protesting Krokowski, close up to him. He tried to speak, but no words came. He put out his hand, with a brusque, imperative gesture. Receiving the key, he nodded several times, threateningly, close into the other's face; turned, and went out of the room.

HYSTERICA PASSIO

With the swift-changing years, a spirit began to walk in House Berghof: a spirit of immediate descent, or so Hans Castorp surmised, from that other demon whose baleful name we have spoken. With the facile curiosity of inquiring youth on its travels, he had studied this new demon, yes, had even discovered in himself an alarming aptitude, in common with the rest of the world up here, to pay him extensive homage. This new evil genius had, like the other, always been present, as it were, in the germ, but now it began to spread itself; Hans Castorp had by nature no great predilection for becoming its slave; yet with something like horror he observed that even he, when he let

himself go ever so little, fell victim to a contagion so general that scarce anyone in the circle escaped it.

What was this, then, that was in the air? A rising temper. Acute irritability. A nameless rancour. A universal tendency to envenomed exchange of words, to outbursts of rage — yes, even to fisticuffs. Embittered disputes, bouts of uncontrolled shrieking, by pairs and by groups, were of daily occurrence; and the significant thing was that the bystanders, instead of being disgusted with the participants, or seeking to come between them, actually sympathized with one side or the other to the extent of being themselves involved in the quarrel. They would pale and tremble, their eyes would glitter provocatively, their mouths set with passion. They envied those actively engaged the chance, the justification for screaming; a gnawing desire to do likewise possessed mind and body, and he who could not summon strength to flee apart, was soon willy-nilly in the midst of the mêlée. The fruitless dissensions, the mutual recriminations, in the face of authorities bent on accommodation but themselves falling with alarming ease a prey to the general temptation to brawl — these became frequent occurrences in House Berghof. A patient might issue forth of the house in tolerable tranquillity and not know at all in what frame he would return. A member of the " good " Russian table, an elegant dame from the provinces, from Minsk, still young, and a light case, with only three months prescribed, betook herself one day to the village to make purchases at the French *lingerie* shop; fell there into a quarrel with the modiste, of such dimensions that she came back in a state of violent excitement, suffered a hæmorrhage, and was thenceforth incurable. The husband was summoned, and informed that her stay up here would terminate only with her life.

Her case aptly illustrates the general mood. Albeit with some distaste, we cite others. Our readers may remember the greedy schoolboy in the round spectacles, who sat at Frau Salomon's table and had a habit of cutting up all the food on his plate into a sort of mess, and gulping it down, now and again wiping his

eyes with his serviette behind his heavy spectacle-lenses. He had sat here, still a schoolboy, or rather still a former schoolboy, all this time, gobbled and wiped, without drawing upon his person more than the most cursory attention. But now, one morning at early breakfast, out of a blue sky, he was overtaken by such a transport of disorder that half the dining-room started up at the noise coming from his quarter. He sat there all pale and shrieking, and it was at the dwarf waitress standing near him that he shrieked. "You lie," he yelled, his voice breaking. "It's ice-cold, this tea you have brought me is ice-cold, I tell you. Try it yourself before you lie to me again about it — it is just lukewarm wash-water, try if it isn't, not fit for a decent person to drink! How do you dare think of bringing me ice-cold tea and setting it in front of me and actually persuading yourself that I would drink such hog-wash? I won't drink it! I won't!" he screamed, and began pounding with his fists on the table, till the dishes rang. "I will have hot tea — boiling hot — that is my right before God and man — boiling hot; I'd rather die on the spot than take a drop of this — you damned dwarf, you!" he fairly bellowed, and with the words appeared to fling off the last vestige of restraint and go stark mad, shaking his fist at Emerentia, literally showing her his foaming teeth. He went on, stamping, pounding, yelling "I will" and "I won't"; while the dining-room displayed the now usual scene. There was tense and alarming participation in the schoolboy raving. Some of the guests even sprang up and glared, fists doubled, teeth clenched; others sat white and trembling, their eyes cast down. And they still glared or trembled, long after the schoolboy had spent himself, and sat in a collapse before his fresh tea, not drinking.

What was all this?

Among the Berghof community was a former business man, some thirty years old. His case was long-standing, he had wandered for years from one establishment to another. This man was a confirmed anti-Semite, out of conviction and the sporting instinct. He devoted a joyous consistency to the game, and the

preaching of this negative gospel was the pride and content of his life. Business man he had been, he was so no more, he was nothing more in the world, but he was still an anti-Semite. His illness was serious, he had a burdensome cough, and made a sound as though he sneezed with his lung, a short, high-pitched, uncanny sound. But he was no Jew, and that was his one positive characteristic. His name was Wiedemann, a Christian name, not a filthy Jewish. He took in a paper called the *Arian Sun;* and would talk in this wise: " I arrive at the A—— sanatorium, in B——. When I go to sit down in my chair in the rest-hall, whom do I find on my right hand? Herr Hirsch! And whom do I find on my left? Herr Wolf! Of course, I leave." And so on.

Wiedemann had a quick, threatening glance. It was literally as though he had a punching-ball hanging close in front of his nose, and squinted at it, seeing nothing whatever beyond. The prejudice that haunted him was grown to an itch, a ceaseless persecution-mania, which led him to smell out the vileness hidden or disguised in his neighbourhood and hold it up to scorn. Wherever he went, he suspected, he gibed, he vented his spleen; in short, his days were filled with hunting out and hounding down all his fellow-creatures who did not possess that inestimable advantage which was the only one he had.

The prevailing temper in House Berghof, which we have been indicating, aggravated Wiedemann's complaint to an abnormal pitch. Naturally, he could not fail here to come into contact with persons suffering from the disability of which he was free; and so it came to a scene, at which Hans Castorp was present, and which will serve us as further illustration of our theme.

For there was another man. No possibility of concealing what he was, the case was clear. The man's name was Sonnenschein, than which he could bear no filthier; and thus he became for Wiedemann the punching-ball in front of his nose, at which he squinted with his threatening glare, at which he struck,

not so much to drive it away as to set it in motion that it might rasp his nerves the more.

Sonnenschein, like the other, was a business man born and bred. He too was critically ill, and illness made him sensitive. A friendly man, not at all a dull one, by nature rather playful, he hated Wiedemann for his gibes and stabs as Wiedemann hated him; and one afternoon things came to a head down in the hall, they fell on each other like beasts.

It was a horrid sight. They scuffled like small boys, but with the grimness of grown men when things have got to such a pitch. They clawed at each other's faces, clutched throats or noses, grappled, hewed loose from each other and rolled together on the floor, spat, kicked, worried, and foamed at the mouth. The "management" came running and by main strength dragged them asunder, scratched and bitten. Herr Wiedemann, bleeding and frothing, his face brutish with rage, displayed a phenomenon Hans Castorp had never before seen and had always supposed a figure of speech: his hair stood on end. He staggered away. Herr Sonnenschein, with one black eye, a bleeding lacuna in the curling black locks about his brow, was led into the bureau, where he sat down, buried his face in his hands and wept bitterly.

Thus Wiedemann and Sonnenschein. All those who saw the encounter trembled hours after. Let us turn from it to a real affair of honour, which by contrast with such ignominy will seem almost refreshing. This affair of honour occurred at about the same period, and, on account of the solemn formality with which it was conducted, deserved the name, even to the point of absurdity. Hans Castorp did not assist in person at the successive episodes; but was informed of its involved and dramatic course by means of certain documents, protocols and formal declarations, touching the affair, circulated not only in the house and without, not only in the village, the canton, and the country, but even abroad and in America; and presented for the consideration of persons who most certainly were not in the faintest degree interested in the circumstances.

It was a Polish affair, a " pain in the honour," having its seat in the heart of the Polish group which had lately collected in the Berghof, a little colony, which pre-empted the " good " Russian table — Hans Castorp, be it said in passing, sat there no longer, having moved thence to the Kleefeld's, then to Frau Salomon's, finally to Fräulein Levi's. Social relations in the Polish group were so elegant, so courtly, so polished, that one could only elevate one's eyebrows and be prepared for anything. There was a married couple, and an unmarried young female who stood in friendly relations with one of the gentlemen; the rest were male, with such names as von Zutawski, Cieszynski, von Rosinski, Michael Lodygowski, Leo von Asarapetian, and others. Now it fell out that one of them, named Japoll, drinking champagne in the restaurant with two others of the party, made, in their presence, remarks of a certain nature about the wife of Herr von Zutawski, and about the young lady, named Kryloff, who was the intimate friend of Herr Lodygowski. And from this circumstance arose all the proceedings, acts, and formalities, which were the theme of a widely circulated composition. Hans Castorp read:

" Declaration, translated from the Polish original: On the 27th of March, 19 — , M. Stanislaw von Zutawski addressed himself to MM. Dr. Anton Cieszynski and Stefan von Rosinski, with the request that they should betake themselves to M. Kasimir Japoll and in his name demand satisfaction in the usual way for the ' calumny and detraction ' which the said M. Kasimir Japoll had been guilty of against M. Stanislaw von Zutawski's wife, Mme. Jadwiga von Zutawska, in the presence of and in conversation with MM. Janusz Teofil Lenart and Leo von Asarapetian.

" When the above conversation, which took place at the end of November, came, indirectly, to M. von Zutawski's knowledge, he took immediate steps to assure himself of the fact and the circumstances of the calumny and detraction. On the previous day, the 27th of March, 19 — , he was able to confirm the fact of the said calumny and detraction by the mouth of an im-

mediate witness to the conversation in which the offensive words and insinuations had been uttered. And thus M. Stanislaw Zutawski was constrained to apply without delay to the undersigned, and to authorize them to institute honourable proceedings against the said M. Kasimir Japoll.

" The undersigned make the following statement:

" 1. On the basis of a protocol of the 9th of April, 19—, drawn up at the instance of one party, written at Lemberg by M. Zdzistaw Zygulski and Tadeusz Kadyi in the affair of M. Ladislaw Goduleczny versus M. Kasimir Japoll; and further, on the basis of the declaration of the court of honour of the 18th of June, 19—, drawn up in Lemberg with reference to the same affair, both which documents agree in establishing that M. Kasimir Japoll, ' in consequence of repeated conduct not to be reconciled with the principles of honour, cannot be regarded as a gentleman,'

" 2. the undersigned, having reference to the significant conclusions to be deduced from the foregoing, assert and confirm the absolute impossibility of any longer considering M. Kasimir Japoll as capable of affording satisfaction,

" 3. and the undersigned, for their own persons, consider it inadmissible, with reference to a man who stands outside the pale of honour, to act either as principals or as seconds in any affair of honour.

" With reference to this state of affairs, the undersigned inform M. Stanislaw von Zutawski that it would be fruitless to proceed against M. Kasimir Japoll according to the procedure laid down in affairs of honour; and recommend him instead to have recourse to a criminal court, in order to prevent further injury on the part of a person otherwise incapacitated from giving satisfaction. — Dated and signed: Dr. Anton Cieszynski, Stefan von Rosinski."

And further, Hans Castorp read:

" Protocol

" of witnesses to the affair between M. Stanislaw von Zutawski, M. Michael Lodygowski,

" and MM. Kasimir Japoll and Janusz Teofil Lenart, in the bar of the Kurhaus in K —— on the 2d of April, 19 —, between 7.30 and 7.45.

" As M. Stanislaw von Zutawski, with reference to the representations of his friends, MM. Dr. Anton Cieszynski and Stefan von Rosinski, in connexion with the occurrences of the 27th of March, 19 —, had after mature consideration come to the conclusion that the taking of the judicial steps which they recommended against M. Kasimir Japoll for the calumny and detraction uttered against his wife Jadwiga would afford him no satisfaction whatever, since

" 1. there was a justifiable suspicion that M. Kasimir Japoll would not appear before the court, and since, he being an Austrian subject, further proceedings would be difficult if not impossible,

" 2. and since furthermore, a legal chastisement of M. Kasimir Japoll would in no wise atone for the insult by which he had sought to injure and defame the name and family of M. Stanislaw von Zutawski,

" now therefore, M. Stanislaw von Zutawski took what appeared to him the shortest, most thorough, and in view of the circumstances most appropriate course, after having indirectly ascertained that M. Kasimir Japoll purposed leaving the place on the following day,

" and, on the 2d of April, 19 —, between 7.30 and 7.45 in the evening, in the presence of his wife Jadwiga and MM. Michael Lodykowski and Ignaz von Mellin, administered several boxes on the ear to M. Kasimir Japoll, who was seated in the company of M. Janusz Teofil Lenart and two unknown young women, in the American bar of the Kurhaus, imbibing alcoholic drinks.

" Immediately thereafter, M. Michael Lodygowski boxed the ears of M. Kasimir Japoll, stating that he did so in return for the insult offered to Fräulein Kryloff and himself;

" and immediately thereafter M. Michael Lodygowski boxed the ears of M. Janusz Teofil Lenart, in return for the unquali-

fiable injury offered to M. and Mme von Zutawski, and further,

" without losing a moment, M. Stanislaw von Zutawski likewise, and repeatedly, boxed the ears of M. Janusz Teofil Lenart for the calumnious defamation of his wife as well as of Mlle Kryloff.

" MM. Kasimir Japoll and Janusz Teofil Lenart remained entirely passive during the whole of the above proceedings. Dated and signed: Michael Lodygowski, Ign. v. Mellin."

The prevailing temper did not permit Hans Castorp to laugh, as he would otherwise surely have done, at this rapid fire of boxes on the ear. Instead, he quaked as he read. The irreproachable bearing of the one side, the contemptibleness and total lack of self-respect of the other were both apparent in the document, which was, despite its frigid objectivity, so impressive as to move him deeply. So it was with them all. The Polish *affaire d'honneur* was conned far and wide, and discussed through clenched teeth. A counterblast by Herr Kasimir Japoll fell rather flat. The substance of it was that Zutawski had been perfectly well aware that he, Japoll, had been declared incapable of giving satisfaction by some conceited puppy in Lemberg, once on a time, and that his whole proceeding had been a pretence, since he knew full well it would not issue in a duel. Furthermore, the sole and only reason Zutawski had declined to institute proceedings was that all the world, himself included, was aware that his wife Jadwiga had provided him with a complete assortment of horns; as to the truth of which fact Japoll would have found nothing easier than to give evidence; and that lastly the appearance of the Kryloff before a court would have been little edifying for anybody concerned. Anyhow, it was only his own honour that had been impeached, not that of his partner in the famous conversation; von Zutawski had entrenched himself behind the fact in order not to involve himself in any danger. As for the rôle played by Herr von Asarapetian in the whole affair, he preferred not to speak of it, but for the encounter in the Kurhaus bar, he, Japoll, though ready of tongue and wit, was admittedly of very feeble strength; he was at a

great physical disadvantage with Zutawski and his friends and the uncommonly powerful Zutawska; while the two young ladies who were in his and Lenart's society were lively creatures enough, but timid as rabbits. Under the circumstances, and in order to avoid a free fight and public scandal, he had compelled Lenart, who would have put himself on the defensive, to be quiet, and to suffer in God's name the transient social contact with MM. von Zutawski and Lodygowski, which had not hurt them at all, and which had been regarded in the light of a pleasantry by the bystanders.

Thus Japoll, for whom, of course, not much could be said. His defence did not greatly invalidate the elegant contrast of honour with pusillanimity presented by the document on the other side; the less because he had not the manifolding facilities disposed of by his opponents, and could only distribute a few typed duplicates of his reply. The protocol, on the contrary, everyone received, even the most uninterested. Naphta and Settembrini, for instance, had copies sent them, which Hans Castorp saw in their hands, and remarked, to his surprise, that they too perused them with bitter concentration. For him the ruling temper of the Berghof was too much — he was powerless to dissipate its mood by a burst of blithe and cleansing laughter, but this he had confidently expected to hear from Herr Settembrini. Alas, no, even the unclouded eye of the Freemason was dimmed by the prevailing spleen; it weighed on his spirit, stilling his mirth; it made him susceptible to the rasping provocation of the tale of the ear-boxing. Moreover he, the protagonist of Life, was suffering in spirit from the state of his health. Slowly, remorselessly, with deceptive interludes of brighter hope, it grew worse. He despised, he scorned it, and himself; but had reached the point where it obliged him, every few days, to take to his bed.

His housemate and antagonist was no better off. The organic disease which had been the cause —or must we say the pretext — for the untimely end to his activities within his order, made rapid progress; even the high and thin conditions of life up

here could not give it pause. Naphta too was often confined to his bed; the crack in his voice was more cracked than ever when he talked; and as his fever increased he talked more, and more malignantly, than ever. That ideal opposition to the forces of disease and death, the forced surrender of which before the superior power of abject nature gave Herr Settembrini such pain, was foreign to little Naphta. His way of taking the deterioration of his physical part was not with sorrow or aversion, but with a sort of jeering levity, an unnatural lust of combat, a mania of intellectual doubt, denial, and distraction, that was a sore irritant to the other's melancholy, and daily embittered more the intellectual quarrel between them. Hans Castorp, of course, could only speak of those at which he was present; but he felt tolerably sure he did not miss any; that his presence, the presence of the bone of pedagogic contention, was necessary, to give rise to a disputation of any magnitude. And though he did not spare Herr Settembrini the pain of finding Naphta's gibes worth hearing, he had to admit that these were latterly going beyond all bounds and often enough overstepping the border-line of mental sanity.

For this sufferer possessed neither the power nor the good will to rise above his illness; but rather saw all the world in its sign and image. In the presence of Herr Settembrini's quivering resentment, who would sooner have drawn his nursling away from the room or even stopped his ears, Naphta declared that matter was so bad a material that the spirit could not be realized within it. Any effort in that direction was sheer folly; nothing could come of it but distortion and fatuity. What had been the net result of the vainglorious French Revolution — what but the capitalistic bourgeois State? A magnificent outcome, truly! And one it was hoped to improve upon, forsooth, by making the horror universal! A world-republic! That would bring happiness, beyond a doubt. Progress? It was the cry of the patient who constantly changes his position thinking each new one will bring relief. The unconfessed but secretly quite general desire for war was another manifestation of the same

condition. It would come, this war, and it would be a good thing, though the consequences of it would not be those anticipated by its authors. Naphta sneered at the security of the bourgeois State. He took occasion to animadvert upon it one day in autumn as they were walking on the main street. It came on to rain, and suddenly, as though at the word of command, all the world put up its umbrellas. Which served Naphta as a symbol of the cowardice and vulgar softness engendered by civilized life. An incident like the going-down of the *Titanic* was like the writing on the wall: it flung people back upon primitive conditions and fears, and thus was salutary. Afterwards, of course, came the great outcry that transportation must be safeguarded. Always the greatest outcry whenever safety was threatened. It was pathetic; and the flabby humanitarianism of it went hand in hand with the wolfish cruelty and baseness of the economic conflict within the bourgeois State. War, war! For his part, he was for it; the general hankering seemed to him comparatively creditable.

Herr Settembrini introduced the word justice into the discussion, and sought to apply this lofty principle as a preventive measure against political catastrophes both foreign and domestic. But as soon as he did so, Naphta, who just previously had found the spiritual too high ever to succeed in manifesting itself in material form, now set to work to cast doubts on, to derogate from, that very spiritual. Justice! Was it, as a conception, worth worshipping? Was it first-class? Was it of divine origin? God and Nature were not even-handed, they played favourites, they exercised the right of choice, they graced one individual with dangerous distinction, to another granted the easy common lot. And as for the man of action — for him justice was on the one hand a paralysing weakness, doubt itself, on the other a trumpet-call to unscrupulous deeds. And since, in order to remain within the moral code, such a man had always to correct "justice" in the second sense by "justice" in the first, where then was the Absolute, the radical, in the conception? Moreover, one was "just" according to one standard

or according to the other. All the rest was liberalism — in which nobody nowadays took any stock. Justice, in short, was an empty husk, a stock-in-trade of bourgeois rhetoric; to get down to business, one had always to know which justice one was dealing with: the one which would give a man his own, or the one which would give everybody alike.

Out of his shoreless stream of words, we have hit upon these in illustration of the way he sought to confound the reason. But even worse was the way he talked about science — in which he did not believe. He did not believe, he said, in it, because it was permissible to exercise choice, whether to believe in it or not. It was a belief, like any other, only worse, stupider than any; the word science was the expression of the silliest realism, which did not blush to take at their face value the more than dubious reflections of objects in the human intellect; to pass them current, and to shape out of them the sorriest, most spiritless dogma ever imposed upon humanity. Was not the idea of a material world existing by and for itself the most laughable of all self-contradictions? But the modern natural sciences, as dogma, rested upon the metaphysical postulate that time, space, and causality, the forms of cognition, in which all phenomena are enacted, are actual conditions, existing independently of our knowledge of them. This monistic position was an insult to the spirit. Space, time, and causality — in monistic language, evolution: here was the central dogma of a free-thinking, atheistical, bastard religion, by virtue of which one thought to supersede the first book of Moses, and oppose the pure light of knowledge to a stultifying fable — as though Haeckel had been present at the creation! Empiricism! The universal ether — based on exact knowledge, of course? The atom, that pretty mathematical joke of the smallest, the indivisible particle of matter — its existence had been demonstrated, undoubtedly? The doctrine of the illimitability of time and space was, surely, based on experience? In fact, anybody with a very little logic could make very merry over the theory of the endlessness and the reality of space and time; and could arrive at the result of —

nothing: that is, at the view that realism is your true nihilism. How? Quite simply; since the relation to infinity of any size you chose to postulate was as zero. There was no size to the infinite; in eternity was neither duration nor change. In the spatially infinite, since every distance was, mathematically, as zero, there could not even be two points close together, to say nothing of two bodies, or of motion as such. He, Naphta, stated this, in order to counter the arrogance of materialistic science, which gave out for absolute knowledge its astronomical quackery, its windbaggery about the universe. Pitiable human kind, that by a vain mustering of meaningless figures have let themselves be driven to a conclusion of their own insignificance, to the destruction of any emphasis upon their own importance! It might be tolerable that human reason and knowledge should confine themselves to the terrestrial, and within this sphere treat as actual their experience with the subjective object. But let them go beyond that, let them once attempt to grapple with the riddle of eternity, and invent so-called cosmologies and cosmogonies, and it was beyond a jest; the presumptuousness of it reached a climax. What blasphemous rubbish, to reckon the " distance " of any star from the earth in terms of trillions of kilometres, or in light years, and to imagine that with such a parade of figures the human spirit was gaining an insight into the essence of infinity and eternity — whereas infinity had absolutely nothing whatever to do with size, nor yet eternity with duration or distance in time; they had nothing in common with natural science, being, as they were, the abrogation of that which we called nature! Verily, the simplicity of a child, who thinks the stars are holes in the tent of heaven, through which the eternal brightness shines, was a thousand times more to his mind than the whole hollow, preposterous, overweening drivel of monistic science on the subject of the " universe."

Settembrini asked him if that about the stars represented his own personal belief. He answered that on this point he reserved to himself the freedom, and the humble-mindedness, of doubt. From which again it might be seen what he understood by

freedom, and whither such a conception of it might lead. If only Herr Settembrini had not ground for the fear that Hans Castorp found all this highly worth listening to!

Naphta's malicious wit lay in ambush, to spy out the weaknesses of the nature-compelling forces of progress, and convict its standard-bearers and pioneers of human relapses into the irrational. Aviators, flying men, he said, were mostly a bad lot, untrustworthy, above all exceedingly superstitious. They carried mascots on board with them, pigs and ravens and suchlike; they spat three times in different directions, they wore the gloves of lucky flyers. How could such primitive unreason be reconciled with the conception of the universe which underlay their calling? The contradiction diverted him, he held forth upon it *in extenso*. But such illustrations of Naphta's malevolence are without number — let us abandon them for the all-too-pertinent tale we have to tell.

One afternoon in February, the gentlemen arranged an excursion to Monstein, some hour and a half from the village by sleigh. The party consisted of Naphta and Settembrini, Hans Castorp, Ferge and Wehsal. In two single sleighs, Hans Castorp with the humanist, Naphta with Ferge and Wehsal, the last-named sitting with the coachman, they left the greengrocer's at about three o'clock in the afternoon, and well bundled up drove off to the friendly music of bells, that sounds so pleasant through still, snowy air. They took the right-hand road, past Frauenkirch and Glaris, southwards. Storm-clouds pushed up rapidly from that direction, and soon the only streak of blue in the sky lay behind them, over the Rhätikon. The cold was severe, the mountains misty. The road, a narrow, railingless shelf between mountain wall and abyss, rose steeply into the fir forests. They went at a foot-pace. Coasting-parties rode downhill toward them, and had to dismount as they met. Sometimes from round a bend in the road would come the clear and warning sound of other bells; sleighs driven tandem would be approaching and some skill was required to pass in the narrow road. Near their destination was a beautiful view of a

rocky stretch of the Zügenstrasse. They disentangled themselves from their wraps and climbed out in front of the little Monstein inn, that called itself a Kurhaus, and went on foot a few steps further to get the view south-west toward the Stulsergrat. The gigantic wall, three thousand metres high, was shrouded in vapours. Only one jagged tooth reared itself heavenward out of the mist — superterrestrial, Valhallan, far and faint and awesomely inaccessible. Hans Castorp admired it immensely, and summoned the others to follow suit. It was he who with due respect dubbed it inaccessible — and afforded Herr Settembrini the chance of saying that this particular rock was considerably frequented. And, in general, that there were few spots where man had not set his foot. That was rather tall talk, retorted Naphta; and mentioned Mount Everest, which to date had icily refused to surrender to man's importunity, and seemed likely to continue to do so. The humanist was put out. They returned to the Kurhaus, before which stood other unharnessed sleighs beside their own.

One might have lodgment here; in the upper storey were numbered rooms, and on the same floor the dining-room, furnished in peasant style, and well heated. They ordered a bite from the obliging landlady: coffee, honey, white bread and "pear bread," a sort of sweetmeat, the speciality of the place; red wine was sent out to the coachman. At the other tables were sitting Swiss and Dutch visitors.

We should have been glad to relate that our friends, being warmed and cheered by the hot and excellent coffee, proceeded to elevating discourse. But the statement would be inexact. For the discourse, after the first few words, took the form of a monologue by Naphta, and even as a monologue was conducted in a manner singularly offensive, from the social point of view; the ex-Jesuit flatly turning his back on Herr Settembrini, completely ignoring the other two gentlemen, and devoting himself to Hans Castorp, to whom he held forth with marked affability.

It would have been hard to give a name to the subject of this discourse, to which Hans Castorp listened, nodding from time

to time as though in partial agreement. We may presume that it was scarcely a connected argument, but rather moved loosely in the realms of the intellectual; in general pointing out, with an accompanying comment which we may characterize as cheerless, the equivocal nature of the spiritual phenomena of life, the changeful aspects and contentious unserviceability of the great abstract conceptions man has based on them, and indicating in what a rainbow-hued garment the Absolute appears upon this earth.

At any rate, we might take as the nucleus of his lecture the problem of freedom, which he treated in the sense of confusion. He spoke, among other matters, of the Romantic movement, at the beginning of the nineteenth century, and its fascinating double meaning; pointing out how before it the conceptions of reaction and revolution went down, in so far as they were not incorporated in a new and higher one. For it was of course utterly absurd to try to associate the conception of revolution solely with progress and victoriously advancing enlightenment. The Romantic movement in Europe had been above all a movement of liberation: anti-classic, anti-academic, directed against French classicism, the old school of reason, whose defenders it derided as "powdered wigs."

And Naphta began upon wars of liberation, talked of Fichtean enthusiasms, of a singing, frenzied popular uprising against that unbearable tyranny, as which, unfortunately — he tittered — freedom, that is to say the revolutionary idea, had taken shape. Very droll it was: singing loudly, the people had set out to shatter the revolutionary tyranny for the benefit of reactionary princely authority — and this they did in the name of freedom.

The youthful listener would perceive the distinction, even the opposition, between foreign and domestic freedom; also note the ticklish question, which unfreedom was soonest — he he! — which least compatible with a nation's honour.

Freedom, indeed, was a conception rather romantic than illuminating. Like romanticism, it inevitably limited the human

impulse to expansion; and the passionate individualism in them both had similar repressive results. Individualistic thirst for freedom had produced the historic and romantic cult of nationalism, which was warlike in character, and was called sinister by humanitarian liberalism, though the latter also preached individualism, only the other way about. Individualism was romantic-mediæval, in its conviction of the infinite, the cosmic, importance of the single human being, whence was deduced the doctrine of the immortality of the soul, the geocentric doctrine, and astrology. But on the other hand, individualism was an aspect of liberalizing humanism, which inclined to anarchy and would in any case protect the precious individual from being offered up on the altar of the general. Such was individualism, in its two aspects — all thing unto all men.

One had to admit that the freedom-*pathos* had produced the most brilliant enemies of freedom, the most brilliant knights-errant of tradition at war with irreverent, destructive progress. Naphta cited Arndt, who cursed industrialism and glorified the nobility; and Görres, the author of Christian mysticism. Perhaps his hearer would ask what mysticism had to do with progress? Had it not been anti-scholastic, anti-dogmatic, anti-priestly? One was, indeed, compelled to recognize in the Hierarchy a force making for freedom: had it not set limits to the boundless pretensions of monarchy? But the mysticism of the end of the Middle Ages had shown its liberal character as forerunner of the Reformation — the Reformation — he he! — which in its turn had been an inextricable and tangled weave, a weft of freedom with a warp of mediævalism.

Oh, yes, what Luther did possessed the merit of demonstrating crudely and vividly the dubious character of the deed itself, the deed in general. Did Naphta's listener know what a deed was? A deed, for example, was the murder of Councillor Kotzebue by Sand, the theological student and member of the *Burschenschaft*. What was it, to speak the language of criminology, had put the weapon into the hand of young Sand? Enthusiasm for freedom, of course. But looked at more nearly, it had

rather been moral fanaticism, and the hatred of light foreign ways. Kotzebue had been in the employ of Russia, in the service of the Holy Alliance, and thus Sand's shot had presumably been fired for freedom; which again declined into improbability by virtue of the circumstance that there were several Jesuits among his nearest friends. In short, whatever the "deed" might be, it was in any case a poor means of making one's meaning clear; as also it contributed little toward the clarification of intellectual problems.

"Might I take the liberty of inquiring if you will be bringing these scurrilities of yours to an end before long?"

Herr Settembrini put the question in withering tones. He had been drumming on the table, and twisting his moustaches. But now his patience was exhausted. It was too much. He sat upright, and more than upright, he sat, so to speak, on tiptoe, for only his shanks touched the chair; and with flashing black eyes faced the enemy, who turned toward him in assumed surprise.

"What, may I ask, was the expression you were pleased to use?" Naphta countered.

"I was pleased to say," said the Italian, swallowing, "I am pleased to say, that I am resolved to prevent you from continuing to molest a defenceless youth with your equivocations."

"I invite you, sir, to take heed to your words."

"The reminder, sir, is unnecessary. I am accustomed to take heed to my words. They will precisely fit the fact if I say that your way of misleading unsettled youth, of dissipating and undermining his moral and intellectual powers, is *infamous,* and cannot receive a stronger chastisement than it merits."

With the word infamous, Settembrini struck the table with the flat of his hand, and pushing back his chair, stood up. It was a signal for the rest to do likewise. People looked across from the other tables — or, rather, from one, as the Swiss guests had left and only the Dutchmen remained, listening in amazement.

At our table they all stood there; stiffly, Hans Castorp and the two antagonists, with Ferge and Wehsal opposite. All five were pale and wide-eyed, with twitching lips. Might not the

three onlookers have made an effort to calm the troubled waters, to lighten the atmosphere with a jest, or bring affairs to a peaceful conclusion with some kind of human appeal? They did not try. The prevailing temper prevented them. They stood, all trembling, with hands that clenched involuntarily into fists. Even A. K. Ferge, to whom all elevated thoughts were foreign, who disclaimed from its inception any power to measure the seriousness of the dispute — even he was convinced that this was a quarrel *à outrance*, and that there was nothing to do but let it take its course. His good-natured moustaches worked violently up and down.

There was a stillness, in which could be heard the gnashing of Naphta's teeth. To Hans Castorp, this was an experience like the one with Wiedemann's hair. He had supposed it to be a figure of speech, something which did not actually occur. Yet here was Naphta, and in the silence his teeth could be heard to grate; a horribly unpleasant, a wild, incredible sound, which yet evinced a self-control equally fearsome, for he did not storm, but said in quite a low voice, though with a sort of cackling half-laugh: "Infamous? Chastisement? Ah, so the bleating sheep have taken to butting? Have we driven the policemen of civilization so far that they draw their weapons? That *is* a triumph; won in passing, I must say, considering what mild provocation sufficed to summon to arms the guardians of our morality! As for the rest, sir, it will follow in due course. The chastisement too. I hope your civilian principles will not prevent you from knowing what you owe me — else I shall be forced to put these principles to a test that ——"

Herr Settembrini drew himself up; the movement was so expressive that Naphta went on: "Ah, I see, that will not be necessary. I am in your way, you are in mine — good. We will transfer the settlement of our differences to a suitable place. For the moment, only this: your sentimental solicitude for the scholastic interpretation of the Jacobin Revolution envisages a pedagogic crime in my manner of leading youth to doubt, of throwing categories to the winds, of robbing ideas of their

academic dignity. And your anxiety is justified; for it happens on account of your humanity, be assured of that — happens and is done. For your humanity is to-day nothing but a tail end, a stale classicistic survival, a spiritual ennui; it is yawning its head off, while the new Revolution, *our* Revolution, my dear sir, is coming on apace to give it its quietus. We, when we sow the seeds of doubt deeper than the most up-to-date and modish free-thought has ever dreamed of doing, we well know what we are about. Only out of radical scepsis, out of moral chaos, can the Absolute spring, the anointed Terror of which the time has need. This for your instruction, and my justification. For the rest we must turn over the page. You will hear from me."

"And you will find a hearing, sir," Settembrini called after him, as the Jesuit left his place and hurried to the hat-stand to seek his cloak. Then the Freemason let himself fall back with a thud on his hard chair, and pressed both hands to his heart.

"*Distruttore! Cane arabbiato! Bisogna ammazzarlo!*" burst from him, pantingly.

The others still stood at the table. Ferge's moustaches went on wagging up and down. Wehsal's jaw was set hard awry. Hans Castorp was imitating his grandfather's famous attitude, for his neck was all a-tremble. They were thinking how little they had expected such an outcome as this to their excursion. And all of them, even Herr Settembrini, felt how fortunate it was that they had come in two sleighs. It simplified the return. But afterwards?

"He challenged you," Hans Castorp said, heavily.

"Undoubtedly," answered Herr Settembrini, and cast a glance upward at his neighbour, only to turn away again at once and lean his head on his hand.

"Shall you take it up?" Wehsal wanted to know.

"Can you ask?" answered Settembrini, and looked a moment at him too. "Gentlemen," he said then, and sat up, having brought himself again to perfect control, "I regret the outcome of our pleasure excursion; but in life one must be prepared to reckon with such events. Theoretically I disapprove

of the duel, I am of a law-abiding temper. In practice, however, it is another matter. There are situations where — quarrels that — in short, I am at this man's service. It is well that in my youth I fenced a little. A few hours' practice will make my wrist supple again. Shall we go? The rendezvous will have to be made. I assume our gentleman will already have ordered them to put to the horses."

Hans Castorp had moments, during the drive home, and afterwards, when he became giddy in contemplation of what lay before them. Still more, when it subsequently appeared that Naphta would not hear of cut and thrust, but insisted on a duel with pistols. And he, as the injured party, had the choice of weapons. There were moments, we say, when Hans Castorp was able, to a certain extent, to free himself from embroilment with the prevailing temper and tell himself that all this was madness, and must be prevented.

"If even there were a real injury," he cried, in discussion with Herr Settembrini, Ferge and Wehsal — Naphta, on the way home, had invited the last-named to be his second, and he acted as intermediary between the factions. "An affront like that, purely civilian and social! If one of them had dragged the other's good name in the dirt, if it was a question of a woman, or anything else really momentous, that you could take hold of, so that you felt there was no possibility of reconciliation! For such cases the duel is the last resort; and when honour is satisfied and the affair has gone off with credit to all parties, and the antagonists part friends, as they say, why, then it seems a very good arrangement, quite useful and practical, too, in complicated cases. But what was it he did? I don't mean to stand up for him, I only ask what the insult consisted in. He threw the categories to the winds, as you say, and robbed conceptions of their academic dignity. And you felt yourself insulted thereby — justifiably, let us assume ——"

"Assume?" repeated Herr Settembrini, and looked at him.

"Oh, justifiably, quite justifiably! He affronted you. But he did not insult you. There is a difference. Permit me to say

so. It was a matter of abstractions, an intellectual disagreement. On intellectual topics he could affront you, perhaps, but not insult you. That is axiomatic, any court of honour would tell you the same, I swear to God they would. And so neither was your answer to him, about infamy and chastisement an insult; because it was in an intellectual sense, the whole affair was in the intellectual sphere, and has nothing to do with the personal, and an insult can only be personal. The intellectual can never be personal, that is the conclusion and the explanation of the axiom, and therefore ——"

"You err, my friend," answered Settembrini, with closed eyes. "You err first of all in the assumption that the intellectual cannot assume a personal character. You should not think that," he said, and smiled a peculiarly fine and painful smile. "The point at which you go wrong is in your estimation of the things of the spirit, in general. You obviously think they are too feeble to engender conflicts and passions comparable for sternness with those real life brings forth, the only issue of which can be the appeal to force. *All' incontro!* The abstract, the refined-upon, the ideal, is at the same time the Absolute — it is sternness itself; it contains within it more possibilities of deep and radical hatred, of unconditional and irreconcilable hostility, than any relation of social life can. It astonishes you to hear that it leads, far more directly and inexorably than these, to radical intimacy, to grips, to the duel and actual physical struggle? The duel, my friend, is not an "arrangement," like another. It is the ultimate, the return to a state of nature, slightly mitigated by regulations which are chivalrous in character, but extremely superficial. The essential nature of the thing remains the primitive, the physical struggle; and however civilized a man is, it is his duty to be ready for such a contingency, which may any day arise. Whoever is unable to offer his person, his arm, his blood, in the service of the ideal, is unworthy of it; however intellectualized, it is the duty of a man to remain a man."

Thus was Hans Castorp put in his place. What should he

answer? He preserved a depressed and brooding silence. Herr Settembrini had spoken with composure, logically. But his words sounded strange in his mouth. His thoughts were not his own thoughts, the idea of the duel was one he would never have come upon of himself. He had only taken it over from the terroristic little Naphta. And what he said was but an expression of the strength of that prevailing temper, whose tool and underling Herr Settembrini's fine understanding had become. What? The intellectual, simply because it was so stern, must lead relentlessly to the animal, to the issue of physical combat? Hans Castorp set himself against it — or at least he tried, only to discover, in affright, that even he was powerless to do so. In him too the prevailing temper was strong, he was not the man to win free. There was an area of his brain where memory showed him Wiedemann and Sonnenschein, grappled like animals; and with horror he understood that at the end of everything only the physical remained, only the teeth and the nails. Yes, they must fight; only thus could be assured even that small mitigation of the primitive by the rules of chivalry. Hans Castorp offered to act as Herr Settembrini's second.

The offer was refused. No, it was not fitting, it would not do, he was told: first by Herr Settembrini himself, with that fine, rueful smile; then, after brief consideration, by Ferge and Wehsal, who also, without specified reason, found it would not do for Hans Castorp to assist at the encounter in this capacity. As a neutral party, perhaps — the presence of such an one was a part of the prescribed chivalrous mitigations — he might be present. Even Naphta, through his second, let it be known that this was his view, and Hans Castorp was satisfied. As witness, or as neutral party, in either case he was able to exert his influence upon the details of the procedure now to be discussed and settled — an influence which proved necessary indeed.

For Naphta's proposals went beyond all bounds. He demanded a distance of five paces, and, if necessary, three exchanges of fire. These insane conditions he sent by Wehsal the very evening of the quarrel; Wehsal had succeeded in fully

identifying himself with Naphta's mad ideas, and partly as representative, but certainly also in accordance with his personal taste, obstinately insisted upon them. Settembrini, of course, found nothing in them to object to. But Ferge, as second, and the neutral Hans Castorp, were beside themselves, and the latter fell heavily upon the wretched Wehsal. Was he not ashamed to bring forward such frantic and inhuman ideas to meet a case where the injury was purely abstract, not sensible, at all? As though pistols were not bad enough, that they must add these murderous conditions! Where did the chivalrous mitigation come in? He might as well suggest firing across a handkerchief! He, Wehsal, was not going to be fired at five paces off — it was easy for him to be blood-thirsty! And so forth. Wehsal shrugged his shoulders, as much as to say that precisely that extreme case was a contingency; thus reducing to silence Hans Castorp, who was inclined to forget the fact. But he succeeded, during the negotiations of the following day, in fixing the number of shots at one instead of three, and in dealing with the question of distance so as to arrange that the combatants should be placed fifteen paces apart, and have the right to advance five paces before firing. But in exchange for these concessions, he had to promise that no attempt should be made at reconciling the parties. — It was discovered that none of them had any pistols.

Herr Albin had. Besides the shiny little revolver with which he loved to frighten the ladies, he had a pair of officer's pistols from Belgium in a velvet case: Browning automatics, with brown wooden butts holding the magazine, blued steel mechanism and shining barrels, with crisp little sights atop. Hans Castorp had seen them in Herr Albin's room, and against his own convictions, out of sheer compulsion from the prevailing temper, offered to borrow them. He made no concealment of the purpose they were to serve, but appealing to the young swaggerer's honour, readily swore him to secrecy. Herr Albin instructed him how to load the pistols, and they tested both weapons with blank shots in the open.

All this took time: two days and three nights intervened between the quarrel and the meeting. The place was of Hans Castorp's choosing: that picturesque blue-blossoming scene of his retreat and stock-taking activities. On this spot the affair should take place, on the third morning, as soon as there should be light enough to see. The evening before, rather late, it occurred to Hans Castorp, by this time thoroughly wrought up, that there ought to be a physician present.

He immediately advised with Ferge, who foresaw great difficulty. Rhadamanthus himself was an old corps-student; but it would be impossible to ask the head of the establishment to act in an illegal affair, and between patients to boot. It was scarcely likely a doctor could be found who would be willing to lend a hand in a pistol duel between two severe cases. As for Krokowski, for all his brain, it was a question whether the technique of wound treatment would be his strong point.

Wehsal, who was present, announced that Naphta had already expressed himself to the effect that he wanted no doctor. He was not going to the meeting-place to be salved and bandaged, but to lay about him, and that in grim earnest. It sounded a sinister declaration enough; but Hans Castorp tried to interpret it as meaning that Naphta felt there would be no need of a physician. Ferge too bore back a message from Herr Settembrini, that they might dispose of the question, it did not interest him. It was thus not unreasonable to hope that both antagonists had resolved not to let it come to the shedding of blood. Two nights had passed since the quarrel, and there would be yet a third. Time cools, time clarifies; no mood can be maintained quite unaltered through the course of hours. In the early dawn, standing weapon in hand, neither of the combatants would be the same man as on the evening of the quarrel. They would be going through it, if at all, mechanically, in obedience to the demands of honour, not, as they would have at first, of their own free will, desire, and conviction; and such a denial of their actual selves in favour of their past ones, it must somehow be possible to prevent.

Hans Castorp's reflections proved in the event not far from justified; but justified in a manner unlike anything he could have dreamed. So far as Herr Settembrini was concerned, he was entirely right. But had he suspected in what direction Leo Naphta would have altered his intentions beforehand, or at the decisive moment, not even the prevailing temper, of which all this was the outcome, could have driven him to let the affair go on.

At seven o'clock next morning, the sun showed no sign of making an appearance above the mountain; yet day was dawning, difficultly, in a reek of mist, as Hans Castorp, after a restless night, left the Berghof to go to the rendezvous. The maidservants cleaning the hall looked after him in wonder. The house door, however, was unbolted; Ferge and Wehsal, alone or in company, had undoubtedly passed that threshold, the one to accompany Settembrini, the other Naphta, to the field of battle. He, Hans, went alone, his capacity of neutral not permitting him to attach himself to either party.

He moved mechanically, under the compulsion of honour, under pressure from the prevailing temper. It was necessary for him to be present at the encounter — that went without saying. Impossible to stop away and await the event in bed, in the first place because — but he did not finish his firstly, but hastened on to secondly, which was that one could not leave the thing to itself. Thus far, thank Heaven, nothing dreadful had happened; and nothing dreadful need happen, it was really highly improbable that anything would. They had had to get up and dress by artificial light, and breakfastless, in the bitter frost, betake themselves to the appointed spot. But once there, under the influence of his, Hans Castorp's presence, the whole thing would surely be turned aside, work out for good — in some manner not yet foreseen, and best left unguessed at, since experience showed that even the simplest events always worked out differently from what one would have thought beforehand.

All which notwithstanding, this was the unpleasantest morning within his memory. He felt stale and seedy, his teeth tended

to chatter; in the depth of his being he was prone to mistrust his own powers of self-control. These were such singular times. The lady from Minsk, who shattered her health on the point of a quarrel with her *corsetière*, the raging schoolboy, Wiedemann and Sonnenschein, the Polish ear-boxes — drearily he thought of them. Simply he could not picture two people, before his eyes, in his presence, standing up to shoot at each other, spill each other's blood. But when he remembered what it had come to, what he had actually seen, in the case of Wiedemann and Sonnenschein, then he misdoubted himself, misdoubted all the world, and shivered in his fur jacket; though at the same time a feeling of the extraordinariness, the abnormality of all this, heightened by the quality of the early morning air, began now surprisingly to elevate and stimulate him.

In the dusk of that slow-brightening dawn, moved by such mingled and fluctuating hopes and feelings, he mounted the narrow path along the slope, from the village end of the bob-run; arrived at the deeply drifted woods, crossed the little wooden bridge over the course, and followed a way among the tree-trunks trodden by feet in the snow rather than cleared by any shovel. He walked fast, and very soon overtook Settembrini and Ferge, the latter holding the case of pistols with one hand under his cloak. Hans Castorp did not hesitate to join them, and, coming abreast, was aware of Naphta and Wehsal, only a few paces in advance.

"Cold morning; at least eighteen degrees of frost," said he, in the purity of his intentions, but started at the frivolity of his own remark, and added: "Gentlemen, I am convinced ——"

The others were silent. Ferge's good-natured moustache wagged up and down. After a while Settembrini came to a pause, took Hans Castorp's hand, laid his own other one upon it, and spoke.

"My friend, I will not kill. I will not. I will offer myself to his bullet, that is all that honour can demand. But I will not kill, you may trust me."

He released the young man and walked on. Hans Castorp was

deeply moved. After a few steps he said: "That is splendid of you, Herr Settembrini. Now — on the other side — if he, for his part ——"

But Herr Settembrini shook his head. Hans Castorp reflected that if one party did not fire, the other would surely not be able to bring himself to do it either; and his heart perceptibly lightened. Everything was going well, his predictions seemed about to be verified.

They crossed the foot-bridge over the gorge, where the waterfall hung stiff and silent. Naphta and Wehsal were walking up and down before the bench now upholstered with thick white cushions of snow: the bench on which Hans Castorp, lying to await the end of his nose-bleeding, had experienced such lively memories out of the distant past. Naphta was smoking a cigarette, and Hans Castorp questioned himself if he should do the same, but found he had no faintest desire. It seemed to him an affectation in the other. With the pleasure he always felt in these surroundings, he looked about at them in their icy state and found them not less beautiful than in the season of their blue blossom-time. The fir that jutted so boldly into the picture had its trunk and branches laden with snow.

"Good-morning," he said cheerily, with the idea of lending the scene a note of the natural, which should help to dissipate its evil bearing — but was out of luck, for nobody answered. The greetings consisted in silent bows, so stiff as to be almost imperceptible. However, he was resolved to convert the energy from his walk, the splendid warmth engendered by brisk motion in the cold air, at once and without delay to good purpose; and so began: "Gentlemen, I am convinced ——"

"You will develop your convictions another time," Naphta cut him off icily. "The weapons, if you please," he added, in the same arrogant tone. Hans Castorp, thus slapped on the mouth, had to look on while Ferge brought out the fatal *étui* from beneath his cloak, and handed one pistol to Wehsal to pass on to Naphta. Settembrini took the other from Ferge's hand. The latter in a murmur asked them to make a space, and

began measuring off the ground. He marked off the outer limits by lines dug with his heel in the snow, the inner by means of two canes, his own and Settembrini's.

Our good-natured sufferer, what sort of work was this for him? Hans Castorp could not trust his eyes. Ferge was long-legged, he took proper strides, the fifteen paces, at least, were a goodly distance — but the cursed canes, alas, were not far apart at all. Certainly, he was acting in all honour; but what a grip the prevailing temper had upon him, to enforce him to a procedure so monstrous in its significance!

Naphta had flung his fur cloak on the ground, so that its mink lining showed. Pistol in hand, he moved to one of the outer barriers directly it was established, and while Ferge was still marking off the other. When that was fixed, Settembrini took up his position, his shabby fur coat open in front. Hans Castorp wrenched himself out of a stealing paralysis, and flung himself once more into the breach.

"Gentlemen," he said, choking, "don't be hasty. It is my duty, after all ——"

"Silence!" cried out Naphta sharply. "Give the signal."

But no one gave the signal. It had not been arranged for. Somebody, of course, ought to say: "Fire!" but it had not been realized that it was the office of the neutral party to give the dread sign — at least, it had not been mentioned. Hans Castorp remained silent, and nobody spoke in his place.

"We will begin," Naphta declared. "Come forward, sir, and fire," he called across to his antagonist, and began himself to advance, holding the pistol at arm's length, directed at Settembrini — an unbelievable sight. Settembrini did the same. At the third step — the other, without firing, was already at the barrier — the Italian raised the pistol very high, and fired. The shot awaked repeated echoes, the mountains flung back the sound and the rebound, the valley reverberated with the shock, until it seemed to Hans Castorp people must come running.

"You fired in the air," Naphta said collectedly to Settembrini, letting his own weapon sink.

Settembrini answered: "I fired where it pleased me to fire."

"You will fire again!"

"I have no such intention. It is your turn." Herr Settembrini, lifting his face toward the sky, had turned himself somewhat sidewise to his opponent. It was touching to realize that he had heard one should not offer one's breast full face to an opponent's fire; and that he was acting according to the regulations.

"Coward!" Naphta shrieked; and with this human shriek confessing that it takes more courage to fire than be fired upon, raised his pistol in a way that had nothing to do with duelling, and shot himself in the head.

Piteous, unforgettable sight! He staggered, or tottered, while the mountains played ball with the sound of his shot, a few steps backward, flinging out his legs jerkily; executed a right turn with his whole body, and fell with his face in the snow.

They all stood a moment rigid. Settembrini, hurling his weapon from him, was first at Naphta's side.

"*Infelice!*" he cried. "*Che cosa fai, per l'amor di Dio?*"

Hans Castorp helped him turn the body over. They saw the blackened red hole in the temple. They looked into a face that one would do well to cover with the silk handkerchief, one corner of which hung out of Naphta's breast pocket.

THE THUNDERBOLT

SEVEN years Hans Castorp remained amongst those up here. Partisans of the decimal system might prefer a round number, though seven is a good handy figure in its way, picturesque, with a savour of the mythical; one might even say that it is more filling to the spirit than a dull academic half-dozen. Our hero had sat at all seven of the tables in the dining-room, at each about a year, the last being the "bad" Russian table, and his company there two Armenians, two Finns, a Bucharian, and a Kurd. He sat at the "bad" Russian table, wearing a recent

little blond beard, vaguish in cut, which we are disposed to regard as a sign of philosophic indifference to his own outer man. Yes, we will even go further, and relate his carelessness of his person to the carelessness of the rest of the world regarding him. The authorities had ceased to devise him distractions. There was the morning inquiry, as to whether he had slept well, itself purely rhetorical and summary; and that aside, the Hofrat did not address him with any particularity; while Adriatica von Mylendonk — she had, at the time of which we write, a stye in a perfect state of maturity — did so seldom, in fact scarcely ever. They let him be. He was like the scholar in the peculiarly happy state of never being " asked " any more; of never having a task, of being left to sit, since the fact of his being left behind is established, and no one troubles about him further — an orgiastic kind of freedom, but we ask ourselves whether, indeed, freedom ever is or can be of any other kind. At all events, here was one on whom the authorities no longer needed to keep an eye, being assured that no wild or defiant resolves were ripening in his breast. He was " settled," established. Long ago he had ceased to know where else he should go, long ago he had ceased to be capable of a resolve to return to the flat-land. Did not the very fact that he was sitting at the " bad " Russian table witness a certain abandon? No slightest adverse comment upon the said table being intended by the remark! Among all the seven, no single one could be said to possess definite tangible advantages or disadvantages. We make bold to say that here was a democracy of tables, all honourable alike. The same tremendous meals were served here as at the others; Rhadamanthus himself occasionally folded his huge hands before the doctor's place at the head; and the nations who ate there were respectable members of the human race, even though they boasted no Latin, and were not exaggeratedly dainty at their feeding.

Time — yet not the time told by the station clock, moving with a jerk five minutes at once, but rather the time of a tiny timepiece, the hand of which one cannot see move, or the time

the grass keeps when it grows, so unobservably one would say it does not grow at all, until some morning the fact is undeniable — time, a line composed of a succession of dimensionless points (and now we are sure the unhappy deceased Naphta would interrupt us to ask how dimensionless points, no matter how many of them, can constitute a line), time, we say, had gone on, in its furtive, unobservable, competent way, bringing about changes. For example, the boy Teddy was discovered, one day — not one single day, of course, but only rather indefinitely from which day — to be a boy no longer. No more might ladies take him on their laps, when, on occasion, he left his bed, changed his pyjamas for his knickerbockers, and came downstairs. Imperceptibly that leaf had turned. Now, on such occasions, he took them on his instead, and both sides were as well, or even better pleased. He was become a youth; scarcely could we say he had bloomed into a youth; but he had shot up. Hans Castorp had not noticed it happening, and then, suddenly, he did. The shooting-up, however, did not suit the lad Teddy; the temporal became him not. In his twenty-first year he departed this life; dying of the disease for which he had proved receptive; and they cleansed and fumigated after him. The fact makes little claim upon our emotions, the change being so slight between his one state and his next.

But there were other deaths, and more important; deaths down in the flat-land, which touched, or would once have touched, our hero more nearly. We are thinking of the recent decease of old Consul Tienappel, Hans's great-uncle and foster-father, of faded memory. He had carefully avoided unfavourable conditions of atmospheric pressure, and left it to Uncle James to stultify himself; yet an apoplexy carried him off after all; and a telegram, couched in brief but feeling terms — feeling more for the departed than for the recipient of the wire — was one day brought to Hans Castorp where he lay in his excellent chair. He acquired some black-bordered note-paper, and wrote to his uncle-cousins: he, the doubly, now, so to say, triply orphaned, expressed himself as being the more distressed over

the sad news, for that circumstances forbade him interrupting his present sojourn even to pay his great-uncle the last respects.

To speak of sorrow would be disingenuous. Yet in these days Hans Castorp's eyes did wear an expression more musing than common. This death, which could at no time have moved him greatly, and after the lapse of years could scarcely move him at all, meant the sundering of yet another bond with the life below; gave to what he rightly called his freedom the final seal. In the time of which we speak, all contact between him and the flat-land had ceased. He sent no letters thither, and received none thence. He no longer ordered Maria Mancini, having found a brand up here to his liking, to which he was now as faithful as once to his old-time charmer: a brand that must have carried even a polar explorer through the sorest and severest trials; armed with which, and no other solace, Hans Castorp could lie and bear it out indefinitely, as one does at the sea-shore. It was an especially well cured brand, with the best leaf wrapper, named "Light of Asia"; rather more compact than Maria, mouse-grey in colour with a blue band, very tractable and mild, and evenly consuming to a snow-white ash, that held its shape and still showed traces of the veining on the wrapper; so evenly and regularly that it might have served the smoker for an hour-glass, and did so, at need, for he no longer carried a timepiece. His watch had fallen from his night-table; it did not go, and he had neglected to have it regulated, perhaps on the same grounds as had made him long since give up using a calendar, whether to keep track of the day, or to look out an approaching feast: the grounds, namely, of his "freedom." Thus he did honour to his abiding-everlasting, his walk by the ocean of time, the hermetic enchantment to which he had proved so extraordinarily susceptible that it had become the fundamental adventure of his life, in which all the alchemistical processes of his simple substance had found full play.

Thus he lay; and thus, in high summer, the year was once more rounding out, the seventh year, though he knew it not, of his sojourn up here.

Then, like a thunder-peal ——

But God forbid and modesty withhold us from speaking overmuch of what the thunder-peal bore us on its wave of sound! Here rodomontade is out of place. Rather let us lower our voice to say that then came the peal of thunder we all know so well; that deafening explosion of long-gathering magazines of passion and spleen. That historic thunder-peal, of which we speak with bated breath, made the foundations of the earth to shake; but for us it was the shock that fired the mine beneath the magic mountain, and set our sleeper ungently outside the gates. Dazed he sits in the long grass and rubs his eyes — a man who, despite many warnings, had neglected to read the papers.

His Mediterranean friend and mentor had ever tried to prompt him; had felt it incumbent upon him to instruct his nursling, the object of his solicitude, in what was going on down below; but his pupil had lent no ear. The young man had indeed, in a stock-taking way, preoccupied himself with this or that among the subjective shadows of things; but the things themselves he had heeded not at all, having a wilful tendency to take the shadow for the substance, and in the substance to see only shadow. For this, however, we must not judge him harshly, since the relation between substance and shadow has never been defined once and for all.

Long ago it had been Herr Settembrini who brought sudden illumination into the room, sat down beside the horizontal Hans and sought to influence and instruct him upon matters of life and death. But now it was the pupil, who, seated with his hands between his knees, at the bedside of the humanist, or near his couch in the cosy and retired little mansard study, with the *carbonaro* chairs and the water-bottle, kept him company and listened courteously to his utterances upon the state of Europe — for in these days Herr Ludovico was seldom on his legs. Naphta's violent end, the terroristic deed of that desperate antagonist, had dealt his sensitive nature a blow from which it could scarcely rally; weakness and infirmity had since been his portion. He could no longer work on the *Sociological*

Pathology; the League waited in vain for that lexicon of all the masterpieces of letters having human suffering for their central theme. Herr Ludovico had perforce to limit to oral efforts his contribution to the organization of progress; and even so much he must have foregone had not Hans Castorp's visits given him opportunity to spread his gospel.

His voice was weak, but he spoke with conviction, at length and beautifully, upon the self-perfecting of the human spirit through social betterment. Softly, as though on the wings of doves, came the words of Herr Ludovico. Yet again, when he came to speak of the unification and universal well-being of the liberated peoples, there mingled a sound — he neither knew nor willed it, of course — as of the rushing pinions of eagles. That was the political key, the grandfatherly inheritance that united in him with the humanistic gift of the father, to make up the *littérateur* — precisely as humanism and politics united in the lofty ideal of civilization, an ideal wherein were blended the mildness of doves and the boldness of eagles. That ideal was only biding its time, until the day dawned, the Day of the People, when the principle of reaction should be laid low, and the Holy Alliance of civic democracies take its place. Yes, here seemed to sound two voices, with differing counsels. For Herr Settembrini was a humanitarian, yet at the same time, half explicitly, he was warlike too. In the duel with the outrageous little Naphta he had borne himself like a man. But in general it still remained rather vague what his position was to be, when humanity in an outburst of enthusiasm united itself with politics in support of a triumphant and dominating world-civilization, and the burgher's pike was dedicated upon the altar of humanity. There was some doubt whether he would then hold back his hand from the shedding of blood. Yes, it seemed the prevailing temper more and more held sway in the Italian's mind and view; the boldness of the eagle was gradually outbidding the mildness of the dove.

Not infrequently his attitude toward the existing great political systems was divided, embarrassed, disturbed by scruples.

The diplomatic *rapprochement* between his country and Austria, their co-operation in Albania, had reflected itself in his conversation: a co-operation that raised his spirits in that it was directed against Latinless half-Asia — knout, Schlüsselburg, and all — yet tormented them in that it was a misbegotten alliance with the hereditary foe, with the principle of reaction and subjugated nationalities. The autumn previous, the great French loan to Russia, for the purpose of building a network of railways in Poland, had awakened in him similar misgivings. For Herr Settembrini belonged to the Francophile party in his own country, which was not surprising when one recalled that his grandfather had compared the six days of the July Revolution to the six days of the creation, and seen that they were as good. But the understanding between the enlightened republic and Byzantine Scythia was too much for him, it oppressed his breast, and at the same time made him breathe quicker for hope and joy at the thought of the strategic meaning of that network of railways. Then came the Serajevo murder, for everyone excepting German Seven-Sleepers a storm-signal; decisive for the informed ones, among whom we may reckon Herr Settembrini. Hans Castorp saw him shudder as a private citizen at the frightful deed, while in the same moment his breast heaved with the knowledge that this was a deed of popular liberation, directed against the citadel of his loathing. On the other hand, was it not also the fruit of Muscovite activity, and as such giving rise to great heart-searchings? Which did not hinder him, three weeks later, from characterizing the extreme demands of the monarchy upon Servia as a hideous crime and an insult to human dignity, the consequences of which he could foresee well enough, and awaited in breathless excitement.

In short, Herr Settembrini's feelings were as complex as the fatality he saw fast rolling up, for which he sought by hints and half-words to prepare his pupil, a sort of national courtesy and compunction preventing him from speaking out. In the first days of mobilization, the first declaration of war, he had a way of putting out both hands to his visitor, taking Hans Castorp's

own and pressing them, that fairly went to our young noodle's heart, if not precisely to his head. "My friend," the Italian would say, "gunpowder, the printing-press, yes, you have certainly given us all that. But if you think we could march against the Revolution — *Caro!* . . ."

During those days of stifling expectation, when the nerves of Europe were on the rack, Hans Castorp did not see Herr Settembrini. The newspapers with their wild, chaotic contents, pressed up out of the depths to his very balcony, they disorganized the house, filled the dining-room with their sulphurous, stifling breath, even penetrated the chambers of the dying. These were the moments when the "Seven-Sleeper," not knowing what had happened, was slowly stirring himself in the grass, before he sat up, rubbed his eyes — yes, let us carry the figure to the end, in order to do justice to the movement of our hero's mind: he drew up his legs, stood up, looked about him. He saw himself released, freed from enchantment — not of his own motion, he was fain to confess, but by the operation of exterior powers, of whose activities his own liberation was a minor incident indeed! Yet though his tiny destiny fainted to nothing in the face of the general, was there not some hint of a personal mercy and grace for him, a manifestation of divine goodness and justice? Would Life receive again her erring and "delicate" child — not by a cheap and easy slipping back to her arms, but sternly, solemnly, penitentially — perhaps not even among the living, but only with three salvoes fired over the grave of him a sinner? Thus might he return. He sank on his knees, raising face and hands to a heaven that howsoever dark and sulphurous was no longer the gloomy grotto of his state of sin.

And in this attitude Herr Settembrini found him — figuratively and most figuratively spoken, for full well we know our hero's traditional reserve would render such theatricality impossible. Herr Settembrini, in fact, found him packing his trunk. For since the moment of his sudden awakening, Hans Castorp had been caught up in the hurry and scurry of a "wild"

departure, brought about by the thunder-peal. "Home" — the Berghof — was the picture of an ant-hill in a panic: its little population was flinging itself, heels over head, five thousand feet downwards to the catastrophe-smitten flat-land. They stormed the little trains, they crowded them to the footboard — luggageless, if needs must, and the stacks of luggage piled high the station platform, the seething platform, to the height of which the scorching breath from the flat-land seemed to mount — and Hans Castorp stormed with them. In the heart of the tumult Ludovico embraced him, quite literally enfolded him in his arms and kissed him, like a southerner — but like a Russian too — on both his cheeks; and this, despite his own emotion, took our wild traveller no little aback. But he nearly lost his composure when, at the very last, Herr Settembrini called him "Giovanni" and, laying aside the form of address common to the cultured West, spoke to him with the thou!

"*E così in giù,*" he said. "*Così vai in giù finalmente — addio, Giovanni mio!* Quite otherwise had I thought to see thee go. But be it so, the gods have willed it thus and not otherwise. I hoped to discharge you to go down to your work, and now you go to fight among your kindred. My God, it was given to you and not to your cousin, our *Tenente!* What tricks life plays! Go, then, it is your blood that calls, go and fight bravely. More than that can no man. But forgive me if I devote the remnant of my powers to incite my country to fight where the Spirit and *sacro egoismo* point the way. *Addio!*"

Hans Castorp thrust out his head among ten others, filling the little open window-frame. He waved. And Herr Settembrini waved back, with his right hand, while with the ring-finger of his left he delicately touched the corner of his eye.

What is it? Where are we? Whither has the dream snatched us? Twilight, rain, filth. Fiery glow of the overcast sky, ceaseless booming of heavy thunder; the moist air rent by a sharp singing whine, a raging, swelling howl as of some hound of hell, that ends its course in a splitting, a splintering and sprin-

kling, a crackling, a coruscation; by groans and shrieks, by trumpets blowing fit to burst, by the beat of a drum coming faster, faster —— There is a wood, discharging drab hordes, that come on, fall, spring up again, come on. — Beyond, a line of hill stands out against the fiery sky, whose glow turns now and again to blowing flames. About us is rolling plough-land, all upheaved and trodden into mud; athwart it a bemired high road, disguised with broken branches and from it again a deeply furrowed, boggy field-path leading off in curves toward the distant hills. Nude, branchless trunks of trees meet the eye, a cold rain falls. Ah, a signpost! Useless, though, to question it, even despite the half-dark, for it is shattered, illegible. East, west? It is the flat-land, it is the war. And we are shrinking shadows by the way-side, shamed by the security of our shadowdom, and noways minded to indulge in any rodomontade; merely led hither by the spirit of our narrative, merely to see again, among those running, stumbling, drum-mustered grey comrades that swarm out of yonder wood, one we know; merely to look once more in the simple face of our one-time fellow of so many years, the genial sinner whose voice we know so well, before we lose him from our sight.

They have been brought forward, these comrades, for a final thrust in a fight that has already lasted all day long, whose objective is the retaking of the hill position and the burning villages beyond, lost two days since to the enemy. It is a volunteer regiment, fresh young blood and mostly students, not long in the field. They were roused in the night, brought up in trains to morning, then marched in the rain on wretched roads — on no roads at all, for the roads were blocked, and they went over moor and ploughed land with full kit for seven hours, their coats sodden. It was no pleasure excursion. If one did not care to lose one's boots, one stooped at every second step, clutched with one's fingers into the straps and pulled them out of the quaking mire. It took an hour of such work to cover one meadow. But at last they have reached the appointed spot, exhausted, on edge, yet the reserve strength of their youthful

bodies has kept them tense, they crave neither the sleep nor the food they have been denied. Their wet, mud-bespattered faces, framed between strap and grey-covered helmet, are flushed with exertion — perhaps too with the sight of the losses they suffered on their march through that boggy wood. For the enemy, aware of their advance, have concentrated a barrage of shrapnel and large-calibre grenades upon the way they must come; it crashed among them in the wood, and howling, flaming, splashing, lashed the wide ploughed land.

They must get through, these three thousand ardent youths; they must reinforce with their bayonets the attack on the burning villages, and the trenches in front of and behind the line of hills; they must help to advance their line to a point indicated in the dispatch their leader has in his pocket. They are three thousand, that they may be two thousand when the hills, the villages are reached; that is the meaning of their number. They are a body of troops calculated as sufficient, even after great losses, to attack and carry a position and greet their triumph with a thousand-voiced huzza — not counting the stragglers that fall out by the way. Many a one has thus fallen out on the forced march, for which he proved too young and weak: paler he grew, staggered, set his teeth, drove himself on — and after all he could do fell out notwithstanding. Awhile he dragged himself in the rear of the marching column, overtaken and passed by company after company; at length he remained on the ground, lying where it was not good to lie. Then came the shattering wood. But there are so many of them, swarming on — they can survive a blood-letting and still come on in hosts. They have already overflowed the level, rain-lashed land; the high road, the field road, the boggy ploughed land; we shadows stand amid and among them. At the edge of the wood they fix their bayonets, with the practised grips; the horns enforce them, the drums roll deepest bass, and forward they stumble, as best they can, with shrill cries; nightmarishly, for clods of earth cling to their heavy boots and fetter them.

They fling themselves down before the projectiles that come

howling on, then they leap up again and hurry forward; they exult, in their young, breaking voices as they run, to discover themselves still unhit. Or they are hit, they fall, fighting the air with their arms, shot through the forehead, the heart, the belly. They lie, their faces in the mire, and are motionless. They lie, their backs elevated by the knapsack, the crowns of their heads pressed into the mud, and clutch and claw in the air. But the wood emits new swarms, who fling themselves down, who spring up, who, shrieking or silent, blunder forward over the fallen.

Ah, this young blood, with its knapsacks and bayonets, its mud-befouled boots and clothing! We look at it, our humanistic-æsthetic eye pictures it among scenes far other than these: we see these youths watering horses on a sunny arm of the sea; roving with the beloved one along the strand, the lover's lips to the ear of the yielding bride; in happiest rivalry bending the bow. Alas, no, here they lie, their noses in fiery filth. They are glad to be here — albeit with boundless anguish, with unspeakable sickness for home; and this, of itself, is a noble and a shaming thing — but no good reason for bringing them to such a pass.

There is our friend, there is Hans Castorp! We recognize him at a distance, by the little beard he assumed while sitting at the " bad " Russian table. Like all the others, he is wet through and glowing. He is running, his feet heavy with mould, the bayonet swinging in his hand. Look! He treads on the hand of a fallen comrade; with his hobnailed boot he treads the hand deep into the slimy, branch-strewn ground. But it is he. What, singing? As one sings, unaware, staring stark ahead, yes, thus he spends his hurrying breath, to sing half soundlessly:

" And loving words I've carven
Upon its branches fair —— "

He stumbles. No, he has flung himself down, a hell-hound is coming howling, a huge explosive shell, a disgusting sugar-loaf

from the infernal regions. He lies with his face in the cool mire, legs sprawled out, feet twisted, heels turned down. The product of a perverted science, laden with death, slopes earthward thirty paces in front of him and buries its nose in the ground; explodes inside there, with hideous expense of power, and raises up a fountain high as a house, of mud, fire, iron, molten metal, scattered fragments of humanity. Where it fell, two youths had lain, friends who in their need flung themselves down together — now they are scattered, commingled and gone.

Shame of our shadow-safety! Away! No more! — But our friend? Was he hit? He thought so, for the moment. A great clod of earth struck him on the shin, it hurt, but he smiles at it. Up he gets, and staggers on, limping on his earth-bound feet, all unconsciously singing:

> " Its waving branches whi — ispered
> A mess — age in my ear — "

and thus, in the tumult, in the rain, in the dusk, vanishes out of our sight.

Farewell, honest Hans Castorp, farewell, Life's delicate child! Your tale is told. We have told it to the end, and it was neither short nor long, but hermetic. We have told it for its own sake, not for yours, for you were simple. But after all, it was your story, it befell you, you must have more in you than we thought; we will not disclaim the pedagogic weakness we conceived for you in the telling; which could even lead us to press a finger delicately to our eyes at the thought that we shall see you no more, hear you no more for ever.

Farewell — and if thou livest or diest! Thy prospects are poor. The desperate dance, in which thy fortunes are caught up, will last yet many a sinful year; we should not care to set a high stake on thy life by the time it ends. We even confess that it is without great concern we leave the question open. Adventures of the flesh and in the spirit, while enhancing thy simplicity, granted thee to know in the spirit what in the flesh

thou scarcely couldst have done. Moments there were, when out of death, and the rebellion of the flesh, there came to thee, as thou tookest stock of thyself, a dream of love. Out of this universal feast of death, out of this extremity of fever, kindling the rain-washed evening sky to a fiery glow may it be that Love one day shall mount?

FINIS OPERIS

A NOTE ON THE TYPE IN WHICH THIS BOOK IS SET

This book is composed on the Linotype in Bodoni, so-called after its designer, Giambattista Bodoni (1740–1813) a celebrated Italian scholar and printer. Bodoni planned his type especially for use on the more smoothly finished papers that came into vogue late in the eighteenth century and drew his letters with a mechanical regularity that is readily apparent on comparison with the less formal old style. Other characteristics that will be noted are the square serifs without fillet and the marked contrast between the light and heavy strokes.

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